The LUTHERAN

MISSION STUDY

Demonstration aids parish workers

ol. 40, No. 42

JULY 16, 1958

10 CENTS

The Father's Business

AT A BIG CONVENTION of American businessmen in Washington, an Episcopal bishop opened the sessions with a prayer. After this the 6,000 delegates plunged into consideration of the problems of our business and economic life. There was much talk about inflation and controls, about free enterprise and government regulation. But there was no mention of the Lord who gives these vast physical and spiritual blessings to our world. At meals there was no pause for thanks. The bishop's prayer was all but forgotten.

At the end of the second day a Lutheran layman from New York talked with the chairman of a large breakfast meeting scheduled for the next day. "I can't understand it," he said. "Here we have been trying to settle the affairs of the world and of our nation. We have every indication around us of crime and corruption and distrust. On the coins so essential to our business we say, 'In God We Trust.' Yet even at our meals we haven't asked God to come in. We haven't stopped for a minute to give thanks."

AT THE BREAKFAST meeting the next morning the chairman, who was from a southern state, began, "Gentlemen, a Lutheran layman from the North has suggested that we open our session with prayer. We will all bow our heads while he leads us in the invocation."

So a meeting of a great national organization bowed to give thanks to God—because a Christian layman had the courage to speak about his Father's business.

The LUTHERAN — *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director. Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secy. Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Reck LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager. Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN,** 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1958 by the United Lutheran Publication House. Printed in U.S.A. Second-class mail privileges authorized at Philadelphia, Pennsylvania.

THIS WEEK in The LUTHERAN

IS SHE A SINNER? - - - - - - - By Robert Huldschiner 11
About a leaf of lettuce and a girl who didn't always need forgiveness

LIFE CAN BE EXCITING AT 90 - - - - - By Lucille E. Hein 14
The mother of ULC President F. C. Fry is young in ideas and activities

PRAYER IN THE STATE HOUSE - - - - By Alfred K. Allan 18
A retired pastor introduced a new program in Iowa legislature

IS THAT MAN REALLY A STRANGER? - - By Alton M. Motter 19
Christianity makes a difference in the way people feel about others

A PARABLE ABOUT LIFE AND THE LAW - - By Ulrich S. Leupold 21

NEWS

Church in the News - - - - - - - - - - - - - - - 4

Washington: Commission on Country Life - By Robert E. Van Deusen 10

ULCA - - - - - - - - - - - - - - - - - - - 31

Synod Convention: Icelandic - - - - - - By Olafur Skulason 32

Overseas: Japan - - - - - - - - - By Mary W. Meynardie 32

News in the Churches:

Central States - - - - - - - 35
Georgia-Alabama - Paul J. Renz 36
Illinois - - John E. Cooperrider 34
New England - Herbert D. Hrdlicka 44
N. Y.: Albany - C. G. Van Deusen 43
N. Y.: New York City - H. B. Krusa 42
Pacific - - - - - - - - - 37
Pa.: Allentown - - - - - - - 41

Summer Service Proves Its Point 38

Vacation Church School Time - 39

FEATURES

Five Make a Family; Stronger Than Anger - By Margaret A. J. Irvin 22

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 24

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 26

A Guide to Bible Study: Isaiah - - - - By Gerhard E. Lenski 27

Books - - - - - - - 29

In Conclusion - - - - 50

COVER PICTURE. Student in Japanese costume participates in Lenoir Rhyne's vacation school workshop. For story on this year's theme of Bible schools in ULC congregations see page 39.

"Stay out of divorce cases," says bishop . . . Lutherans reached Alaska long ago . . . ULC budgets for 1960, '61 are planned . . . Reds give back a church in Warsaw . . . Suomi will co-operate with ULC on seminary

THE CHURCH IN THE NEWS

Lawyers must clear with bishop

When anyone comes to see a Roman Catholic lawyer in Pittsburgh about getting a divorce, the lawyer must check with the bishop's office before he takes the case. The rule applies even if the divorce-seekers are Protestant or Jewish.

The rule may cut lawyers out of a widespread, profitable business. They argued the question for two hours with spokesmen for Bishop John F. Dearden on June 26 at a meeting of Allegheny County's St. Thomas More Society, an organization of Roman Catholic attorneys.

The rule laid down by Bishop Dearden is: "Following a valid marriage it is strictly forbidden for any Catholic, whether as plaintiff or as attorney, to approach the civil court to obtain a separation, divorce, or annulment, without prior approval of the bishop."

The church will not let a Catholic take part in terminating what it considers a valid marriage, said Msgr. Jacob C. Shinar, the bishop's secretary. "An attorney is not competent to judge the existence or nonexistence of the sacred contract of marriage."

The church law is "putting a great burden on Catholic lawyers," said J. Vincent Burke, president of the Allegheny County Bar Association.

Church is in Alaska

There were more polar bears than people in Alaska when the first Lutheran pastor arrived. That was 1839, before the U.S. bought Alaska from Russia. The Rev. Uno Cygnaeus came from Finland to form a congregation in Sitka.

This month, as the U.S. Congress approved Alaska as the 49th American state, the number of Lutheran congregations is 16 in 13 towns and cities (Evangelical Lutheran, 10; Missouri Synod, 4; United Lutheran, 2). Baptized membership is 3,802. ULC churches in Juneau and Sitka belong to the Pacific Synod.

Church bells in Alaskan cities rang

LUTHERAN CHURCH, SITKA
The Russians were first

when word came that Congress had approved statehood. While the bill was pending, 30 ministers in Anchorage—Alaska's largest city—sent word they were praying that the Senate would apply "the Christian principles of justice and vote statehood for Alaska."

Three-fourths of the Alaskans are white people and have about the same varieties of churches as in the U.S. The Southern Baptists are there, also 5,000 Methodists. Nearly one-fourth of the people are Indians, Eskimos, and Aleuts. Rugged missionaries have ministered among them, traveling by dog-sled in the old days and now by plane. Two young Eskimos this month won $1,000 Evangelical Lutheran Church college scholarships.

ULC financial goals proposed

United Lutherans tripled their contributions to their churches in 10 years ($100,561,112 was given by 1,204,041 adult active members last year). But they had not yet caught up with a majority of other Protestants of the U.S. and Canada.

Of the $100 million offering in 1957, $7,342,045 went to ULC headquarters for the church's far-ranging program of missions, education, charity. This year the ULC is asking for $15 million, a 40th anniversary appeal to provide special funds for American and world missions. In 1959 the ULC budget drops back to $10,113,400.

This month the church's budget makers completed a detailed study of financial needs in 1960 and '61. At the ULC convention in October they will recommend: for 1960, $11,606,400, and 1961, $13,327,900.

The budget question

There are two sides to the budget question, said the ULC Executive Board finance committee: 1) how much the church needs, and 2) how much church members are likely to give. Budgets must be placed somewhere between these limits. There is "tension," said the committee, "between what Christians believe they are able to do and what Christ calls upon them to do."

In framing '60 and '61 budgets the committee asked spokesmen of United Lutheran Church boards and agencies to estimate costs of continuing their present work, and also costs of new projects they would undertake if funds were available. Totals for necessities plus dreams came to $14,666,665 for 1960, $16,743,604 for '61, which the committee trimmed down drastically in its budget recommendations.

Big increases in the proposed budgets are for American missions (financing church buildings for infant congregations), foreign missions (part of the cost of a new hospital in Liberia, student house in Argentina, etc.), education (part-cost of a new college in California). Surprise item in the proposed budget is an amount to cover the full deficit of publishing THE LUTHERAN ($181,500 in 1960, $194,600 in '61). Most of this deficit is now paid by the Board of Publication.

Limit on board staff

One expenditure not in the proposed ULC budget is for salaries and expenses of a nine-member evangelism staff.

Eleven pastors had been put to work full-time in promoting the 1955-57 Lutheran evangelism mission. This was a special two-year project of the Board of Social Missions to rouse congregations in going after the unchurched and backsliders.

In 1956 the board proposed making the 11-member staff permanent. The '56

ULC convention gave the Executive Board authority to determine the number of evangelism directors, and put a cut-off date of Jan. 1, 1960 on the expanded staff. The Executive Board authorized seven directors ("core staff" of three, four field directors).

This month the Executive Board received a Board of Social Missions proposal that beginning in 1960 a nine-member evangelism staff be authorized. The Executive Board replied that "synods, not the church-at-large, have the duty of shepherding the congregations and pastors. Rightly seen, that is one of their chief functions . . ."

The Executive Board agreed that there may be a five-member evangelism staff beginning in 1960. Final answer to the question of how many staffers will probably be made by the ULC convention in October.

Loyalty oath in California

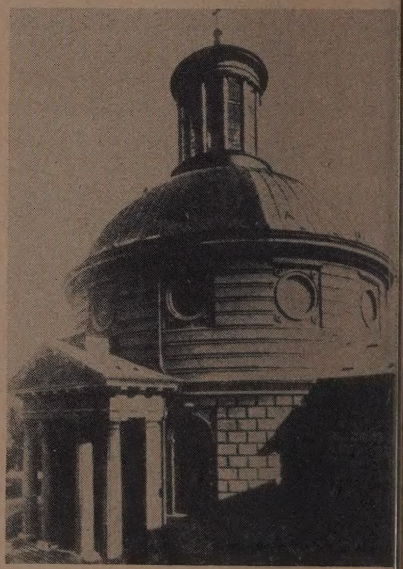
At the height of the McCarthy era the California legislature enacted a law forbidding real estate tax exemption of churches unless they swear that they do not "advocate overthrow of the United States or the State of California by force or violence or other unlawful means or advocate support of a foreign government against the United States in the event of hostilities."

Most congregations signed the oath, although they considered it unnecessary. A few, including First Unitarian in Los Angeles (real estate tax, $7,000) refused, paid the tax, then went to court to sue for recovery of the money. On June 30 the U.S. Supreme Court announced its decision in the case.

The court said California can't require a church to prove its loyalty by signing the oath. This puts the burden of proof on the taxpayer, the court said. Under the U.S. Constitution, the state would have to "bear the burden of persuasion to show that the appellants engaged in criminal speech." The court didn't say that the California law is unconstitutional but said the method of enforcement violates the constitution.

Dedication day in Warsaw

There wasn't any question about loyalty oaths in Poland. All pastors were required to sign them or visit the nearest jail. But since the Gomulka government asserted a mild independence of Soviet domination in 1956, its relations with the churches have been good.



HOLY TRINITY CHURCH IN WARSAW
Reds gave it back

One result of the friendly attitude was that the government gave back to the Lutherans their large Holy Trinity Church in Warsaw (seats 5,000). Shells crashed through the huge dome early in World War II and left only the heavy circular walls. Lutherans had no money for re-

INTERIOR OF WARSAW CHURCH
Three circular balconies

pairing the church after the war, so the government did the work and turned the building into a concert hall.

Church leaders came from a half-dozen countries on June 22 for the rededication. Among them: Bishop Hanns Lilje of Germany, President Franklin Clark Fry of the ULCA, Dr. W. A. Visser 't Hooft of the World Council of Churches, Archbishop Jan Kiivit of the Lutheran Church of Estonia.

Warsaw Lutherans had worshiped in borrowed buildings since their church was ruined. After they got it back in 1956 there was money needed for refurnishing it as a church, and some financial help was provided by the Lutheran World Federation. Main floor and three circular balconies were crowded on the rededication day. Preacher was Dr. Fry. "Our lives are filled with fear," he said. "But thank God for a house in which you can speak with him and he with you. Our task today is to listen and to testify."

Round trip for President Fry

A dozen years ago Dr. Franklin Clark Fry attended a service in what was left of Warsaw's Holy Trinity Church. An altar had been constructed by piling up loose stones. Before it worshipers knelt in the dust (the floor was gone) to receive communion. The hymn was "God himself is present."

Dr. Fry's report to Americans about the situation in 1946 stimulated contributions to the Lutheran World Action fund, which provided money to help pull together some of the shattered Lutheran parishes in Poland. Six months later Communists had full control of the country, and church aid from America was eventually disrupted.

Now that doors are open again, the Lutheran World Federation and World Council of Churches have been making modest grants for reconstruction of four churches still scarred by war damage. Relief supplies are also going in.

Lutheran population in Poland is dwindling, reported Dr. Fry. Those who are of German ancestry have been seeking permission to emigrate westward.

Suomi comes to Maywood

The theological seminary of the Suomi Synod will pack up Sept. 1 for a move from its location in Hancock, Michigan, to the campus of the Lutheran Theological Seminary at Maywood, Illinois. Suomi Lutherans decided not to defer the transfer until after the merger which may bring them into a new church in which the United Lutheran Church is also merged.

The Chicago Seminary at Maywood is a United Lutheran school. Suomi Seminary will continue in existence, but will share the campus and the curriculum of the Maywood school.

At a convention in Detroit in late June there was a nearly even vote (167 to 149) on whether the move should come now rather than later. The synod had decided last year that the move would be made eventually.

Suomi College, only Lutheran college in Michigan, stays at Hancock, which is in Michigan's upper peninsula jutting into Lake Superior.

Transfer of the seminary is the first step in a good bit of shifting around of theological institutions which is likely to come with the church merger.

Norwegian Synod changes name

A 12,000-member denomination of the Lutheran Synodical Conference, the Norwegian Synod, suspended its fraternal relations with the Missouri Synod in 1955, accusing Missourians of heretical practices. The break hasn't been patched up, Norwegian Lutherans reported last month.

But the church name needed changing, the synod decided. It is one of the last of the Lutheran denominations in America still tagged with a name echoing its European origin.

New name: "the Evangelical Lutheran Synod." A congregation of the synod in Madison, Wis., sent a protest regarding the new name, calling it "arrogant and meaningless."

Women move ahead in church

After getting along without women ministers for 252 years, the Philadelphia Presbytery acquired one last month. The Rev. Carol C. Rose came from a Congregational church in Connecticut, and was received by transfer rather than ordination. As a Presbyterian, she will be a children's work department secretary.

Ordination of women as ministers was approved by the Church of the Brethren last month. Until now the Brethren have licensed women to preach, but have withheld ordination.

The Christian Reformed Church may jump quite a distance on the woman question—from not permitting them to hold any church offices to permitting them to be ordained pastors. Delegates said at their convention in June that if women are eligible for any church office, they qualify for all offices. The question will be referred to district organizations for further voting.

The Evangelical Lutheran Church for the first time elected a woman to a major church board. Mrs. Oscar Branstad went on the ELC Board of Christian Education. There was no church rule against women on boards, just tradition.

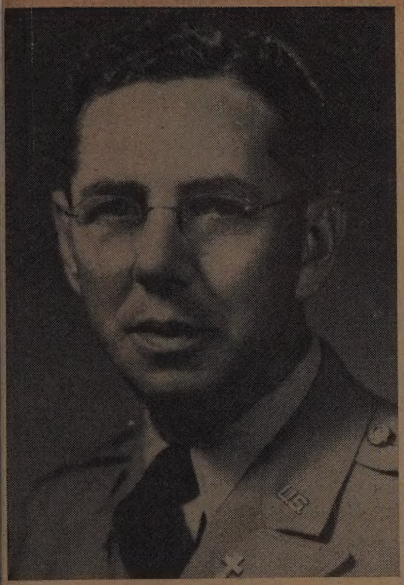
Only two Lutheran churches of Germany still barred women from being delegates to synod conventions. The two: Bavaria, Shaumburg-Lippe. Last month Bavaria voted to admit women.

Chaplains are important

More men are in service in the U.S. armed forces than are enrolled in U.S. colleges and universities, Dr. Franklin Clark Fry emphasized at the United Lutheran Church's Executive Board meeting July 2. "What a magnificent opportunity we would be missing if we did not pay attention to the service men. We are using our best men and energies toward this purpose," he said.

ULC clergymen on active duty as armed forces chaplains now number 105, Dr. Fry reported. Another 167 chaplains are not now on active duty. "These chaplains are performing a tremendously important ministry," said Dr. Fry. Last month he visited ULC chaplains stationed in Berlin. Earlier this year he went to Alaska to confer with chaplains at Elmendorf and Ladd Air Force bases.

Number of chaplains needed in the armed forces has been decreasing as the U.S. has cut down on the number of its military personnel. But 48 ULC candidates for the chaplaincy have been endorsed in two years, replacing most of



CHAPLAIN FRANK A. TOBEY
To be Army chief

the pastors who have left the chaplaincy during this time.

New chief for army chaplains

A Baptist chaplain, Brig. Gen. Frank A. Tobey, will become chief of U.S. Army Chaplains on Nov. 1, replacing Maj. Gen. Patrick J. Ryan, a Roman Catholic. Chaplain Tobey was deputy chief since 1954, and had been decorated for heroism while serving as chaplain of the U.S. Eighth Army in the Korean War.

Too many crosses?

Excessive display of religious symbols is "a form of hypocrisy" which hurts the church, Dr. Stanley North, Congregational Christian home missions executive, told a church conference in Oregon.

When the church becomes "formalized" symbols become "more important than what they symbolize," he declared. "We install crosses all over: on the altar, to be sure, but also on doors and doorknobs, on steeples, in windows, on pew ends, on hymn books, in light fixtures—everywhere." Such use of the cross "is no substitute for carrying it," he continued. "We would do better to display it less and practice it more."

Graham to send out missionaries

The Billy Graham Evangelistic Association, which recently established permanent headquarters at Charlotte, North Carolina, will send missionaries into foreign lands "to aid programs of Christian religions already there." Announcement of the foreign mission venture was made by Willis G. Haymaker, director of the Graham organization.

Demands that Dr. Graham conduct evangelistic campaigns abroad have been so great that he cannot answer them in person, Mr. Haymaker explained. To answer these "calls" the association will support missionaries.

Graham representatives "will not compete for souls" with established missions, the spokesman said, but "hope to supplement" the work of the churches. Mr. Haymaker revealed that the Graham organization now has a missionary in Japan "and others are being sent to India and Africa."

Support for the Graham projects comes from the evangelist's crusades and from the radio program, "Hour of Decision." World headquarters of the association are maintained at Minneapolis.

And so forth

No more religious medals may be attached to satellites, the U.S. Navy ordered. Attachment of an "unauthorized" St. Christopher medal to a Vanguard rocket had aroused protests.

WASHINGTON

By ROBERT VAN DEUSEN

COMMISSION ON COUNTRY LIFE

LIFE IN THE rural areas has changed a great deal in the past 50 years. Urban growth has drawn many young country people to the cities. Typical family-sized farms have yielded in many places to big industrialized farms. Advances in communication and transportation have revolutionized the folk-ways of country life.

The farmer wields greater political and economic power than he ever has before. Problems of farm production, price support, and disposal of surplus commodities command the attention of Congress and the administration; and foreign policy is affected by our agricultural policy.

INTEREST in the changing rural scene has culminated in a proposal to form a national Commission on Country Life, to gather a body of objective facts and make recommendations for needed action. Such a commission was appointed 50 years ago by Theodore Roosevelt, and its report was influential in bringing about improvements in rural mail service, country roads, schools and libraries.

The second Commission on Country Life would study the technological and social changes of the last half century and compare its findings with those of the first commission. The American Country Life Association has spearheaded the movement for naming such a commission, with active support from farm organizations and church groups.

One of the active leaders of the movement has been Dr. E. W. Mueller, rural life specialist for the Division of American Missions of the National Lutheran Council, who typifies the constructive interest of the church in the problems of rural life.

Congressional action

BILLS are pending in both the Senate and the House authorizing the naming of such a commission. The Senate bill (S.3596) was introduced by Senators Flanders of Vermont and Cooper and Morton of Kentucky. Congressman Brooks Hays of Arkansas (who is president of the Southern Baptist Convention) introduced the House bill (H.R.11844).

The bills call for a 25-man commission, five from the Senate, five from the House, and 15 to be appointed by the President from among public interest groups concerned with country living.

SECTION I of the identical bills is a declaration of purpose. It gives five reasons for the formation of a Commission on Country Life: (1) Economic and social changes profoundly affecting all phases of life in country communities; (2) need for greater awareness of the interrelatedness of rural and urban forces; (3) need for critical appraisal of the forces shaping the new country community; (4) need to safeguard the opportunity for individual and local community initiative; and (5) need for a body of facts and observations to serve as a value base in times of unprecedented change in country living.

If there are strong expressions of public support for this bill, it may pass both houses in spite of the pre-adjournment rush, since many members of Congress are responsive to farm sentiment. Hearings are being considered by Chairman Harold Cooley of the House Agriculture Committee.

IS SHE A SINNER?

"Sometimes I have done nothing wrong. Why should I be forgiven?"

By ROBERT HULDSCHINER

I DON'T LIKE true stories. True stories have a logic of their own which you can't twist or bend to fit your own preferences.

I'm telling this true story regardless of its uncomfortable logic because it's summer again and young people are crowding camp grounds and gathering for meetings and conventions and because it's just about a year since this thing happened.

The place was the campus of a midwestern university and the occasion was a national convention of church youth. It was a stifling hot day, the sun burning down on parched fields and steaming streets.

But the heat didn't affect the thousands of young people going cheerfully through the paces of a convention with all its parliamentary proceedings and crowded schedules.

They didn't cut classes at workshops and choir rehearsals, and the discussion groups were lively affairs with everybody taking part except the very young ones—the 12- or 13-year-olds, who listened in awe as their older fellow-delegates dug fearlessly into such theological topics as justification by faith and the priesthood of believers.

IT WAS THE LAST working day of the convention when the group I led in discussion had reached the topic of sin and redemption. It was a well-schooled group which had taken its catechetical instruction seriously. When I asked how many

of them felt in constant need of divine forgiveness all hands went up—except one.

The hand that didn't go up belonged to an attractive 16-year-old girl who was among the most active participants in the debate. I like dissenters and I like people who will argue on the losing side. So I looked at her encouragingly and said: "The minority will now present its objections."

"I," the young girl said in a loud and calm voice, "need God's forgiveness like everybody else. But not always. Sometimes I haven't done anything wrong. So why should I be forgiven?"

How could she know she hadn't sinned? somebody in the group asked. The girl smiled confidently and said that sometimes she just knew. Like today, she said. Today she had not sinned. She had a clean record.

SHE GAVE us a blow-by-blow description of what her day had been like. She got up early, joined the group in morning devotions, had eaten her breakfast, gone to the choir rehearsal and then to the convention meeting, had had her lunch, taken part in a committee session, then gone back to the convention hall for the balance of the afternoon before coming to the classroom for the discussion group.

"There wasn't really any time for sinning," she concluded with a smile. "The schedule was too crowded."

At that point the bell rang and I closed the discussion in a hurry because we had to go for dinner and it was a 10-minute walk to the cafeteria across the campus.

Groups of conventioneers were coming out of all the halls and converged in a thickening stream of people going toward the cafeteria. I walked among them, heard their young voices, laughter, bits of songs, looked into clear, confident faces and thought of the girl who hadn't sinned today.

SHE WAS RIGHT, I thought suddenly. Above and beyond the stern doctrine of man's inherent sinfulness, there must be a time of reprieve, a time for nonsinners. And if it was anywhere to be found, this was the time and place. Here, among these young and dedicated people, earnestly discussing their faith and actions, sin was a theological abstraction—not a live issue. She was right. There was a time of reprieve.

I felt so elated that when I reached the dining-room building I got lost in the milling crowd. The cafeteria was in the basement. Not being able to push through the crowd of people blocking the main stairway, I walked through a side door and found myself in the service wing. A small stairway led to the basement.

The sound of the crowd in the main floor lobby and basement cafeteria came to me in a distant din. It was very quiet here—so quiet that I felt like an intruder in a forbidden area.

I pushed through a swinging door and found myself in the remotest corner of the large kitchen. There were people in white dresses milling around the stoves and counters but the dimly lit area where I stood was deserted.

Not quite deserted, I suddenly discovered. Because close to me was a man in a faded T-shirt and grey-white denim trousers. He was an old man, his face of a yellowish color like parched paper, and he was staring at something he held on his open palms.

THE THING he held was a lettuce leaf. He supported it like something very precious, and I saw that he was crying. And then I heard him mumbling under fitful sobs something I could make out as German. "They're throwing it away," he said,

"throwing good, green lettuce away. Good green lettuce . . ."

One of the waiters must have seen me staring at the man. He came over from the counter with an embarrassed grin. "This way to the cafeteria," he said and led me through the kitchen, away from the sobbing old man.

I went with him, feeling numb and helpless. And as we reached the swinging door leading to the dining area, the waiter said: "He's a DP. Came here just a year ago. His wife died in a concentration camp. Malnutrition. He gets upset every time he sees the stuff that comes back from the tables. Bread, carrots, lettuce—you know, all the things on the platters they don't eat. He's crying a lot."

He went back to the counter and I stepped into the dining-room. The din swelled to a deafening roar. The Ohio delegation was trying to drown out the State song of Wisconsin and had just gone through the fourth repetition of its war-like O-Hi-O battle cry. Half of the diners were standing, cheering them on. The other half was noisily rooting for Wisconsin.

I LOOKED at their plates, half-filled with food which they were in no hurry to eat. Suddenly I felt that this evening I wouldn't have any dinner. I pushed blindly through the crowded room, made my way to the lobby and out into the street.

It was quiet out there and the heat wrapped me into a wet blanket of discomfort. I looked into the starless, thick sky like a blind man trying to pierce the inner darkness of his eyes.

I would have to ask the pretty 16-year-old girl if she had eaten her lettuce leaf today, I thought. I would have to know. It was terribly important. But perhaps she wouldn't remember. And, even if she did, she wouldn't understand what a lettuce leaf could have to do with sinfulness.

I WOULD HAVE a lot of explaining to do, I thought with a sense of urgency. She ought to know. And all the others ought to know. There was a story to be told that shouldn't go unheeded.

But, as I said, this was the last day of the convention. The next morning everybody left. I didn't see the girl any more and I didn't tell anybody.

Partly because there was no time. And partly because it took a long process of thinking for me to be able to tell that story. Because, you see, I was one of the people who never ate his lettuce leaf on the plate at that convention.

"Don't worry, Mrs. Quimby. I love to push children on swings"

LIFE CAN BE EXCITING AT 90

By LUCILLE E. HEIN

"I CAN'T IMAGINE being a lonely old woman. Life is exciting. I've a happy disposition and get a great deal out of life."

The speaker, Mrs. Franklin Foster Fry, is 90 years old by the calendar but much younger in appearance and ideas. An afternoon with her in her Mount Vernon, New York, apartment leaves the visitor impressed by this unusual person. Her mind is keen, her knowledge and interests wide. Not much escapes her attention, and she seems to enjoy every experience that comes her way.

"I not only outlive people. I outlive things. That chair you're using is new. I thought the chair it replaces would last forever. I just bought a new dinette rug.

"I'm not one to live with worn-out things. Surroundings are important. Too many old people live in shabbiness, not because of financial necessity but because they think it's ridiculous to buy new things at their age. New things, like new clothes, help keep the morale high. I always live as if an unexpected guest were coming."

MRS. FRY was married to Dr. Franklin F. Fry in 1898 while he was a pastor in Bethlehem, Pennsylvania. They went to Rochester in 1901, to serve 25 years at the Church of the Reformation. "In those days a pastor and his wife did everything —no secretary or assistant or parish worker. A minister's wife had to jump into the parish work with both feet.

"I had a girls' Bible class. Some of those girls still write to me . . . grandmothers now. I supposed everyone in the congregation would be as friendly as my girls. Then I attended my first Dorcas Society meeting. These women were older. They looked me up and down and didn't think much of the pastor's wife. No one spoke to me as I went home sad, and angry too. Told my husband I'd never go to another Dorcas meeting. 'Oh yes you will,' was his reply. Next time it wasn't so bad. I found myself in love with the people."

Mrs. Fry was usually an officer of some of the church's women's societies—presi-

"I can't even begin to use up the happiness God has given me," says Mrs. Franklin F. Fry. She insists on living alone, but never feels lonesome

dent of the New York and New England synodical Women's Missionary Society, a member of the executive board of the Women's Missionary Society of ULCA, and then president of its board of trustees.

"MY SPECIAL FIELD was box work—special gifts to missionaries. From 1928 to 1940 I was general secretary of the box work department of ULCA Women's Missionary Society. My motto in gathering supplies for the missionary boxes was: give nothing you wouldn't wear yourself. Dr. Fry died in 1933, but I carried on my work in the missionary field. I still enjoy contacts with missionaries when I meet them at church or in homes of friends."

"I'm terribly interested in all the plans for the coming merger of the four Lutheran churches. My husband helped to prepare for the merger that formed the present ULCA.

"Mergers are hard. People's toes are stepped on. People's pet ideas and projects have to fall by the wayside. Each merging body gives up much that it holds dear, but the result is something better for all the merging bodies. Once the merger is accomplished, most people forget the struggles and concentrate on making the newly unified church as effective as possible. I hope to live long enough to see this after the coming merger.

"I'm always thankful that I have known both the local life of the church as a pastor's wife and also the life of the total church through my husband's work and my own work with the Women's Missionary Society.

"I've been fortunate, too, in knowing something of the world church. This knowledge has come through my travels with my husband, my church activities, and through our son [Dr. Franklin Clark Fry, ULCA president]. He's traveled around the world so many times it leaves me breathless. I love to hear him talk about conferences in government and religious fields. His comments keep me up-to-date on world affairs.

"I'VE LIVED in this apartment house 32 years. Seven years with my husband, 25 years alone." On an April afternoon the pleasant apartment was perfumed by the scent of pink magnolias from the trees on the lawn. There are plenty of comfortable chairs, a sofa in jewel-tone blue velvet, a homey rocker, a handsome chest that her husband had made for her.

Mrs. Fry does all her daily housework and shopping. She has a cleaning woman once a week to do the things she cannot manage alone. "But there isn't much I can't manage!"

"I have membership in two churches . . . not because I'm so full of zeal that one can't content me. My husband and I were members of Holy Trinity in Manhattan. We were also members of the Church of the Good Shepherd in Mount Vernon. When he died, I kept up the dual membership, and I divide my time and contributions. I attend each church on alternate Sundays."

On the Sundays when Mrs. Fry goes to Manhattan to attend Holy Trinity Church she gets a 9 A.M. train from Mount Vernon. "Isn't it fun to ride trains and buses? I always find someone to talk with me." She arrives at Grand Central Station too

early for church, so "I sit on a bench at the station and maybe talk with people."

Then she takes a bus crosstown to the church at 65th Street and Central Park West. "I've sat in the same pew so long I think it is mine!" By 2 P.M. she is back in Mount Vernon.

Her social life is not confined to church going. She entertains and is entertained by friends. She meets friends for luncheon in restaurants. She sees the movies of interest at the local theater. She pops on a bus at her corner and rides to a large suburban shopping center.

HER SON and daughter-in-law, neighbors, friends are always offering her rides, inviting her on short trips. "I appreciate all these opportunities to get around now that I no longer drive a car. But I don't sit by the telephone hoping it will ring. I'm an awfully independent person. I walk or take a bus or look up the train schedule. It's wonderful to have such good health that I can continue to do things for myself.

"The one thing I don't do is go out in slippery weather. I'd hate to break any bones and be dependent on others. But there aren't many slippery days, and rain doesn't bother me. I like to dress for it, go out on some invented errand, and let the rain plash on my umbrella.

"However I can see that I am growing old. Instead of going to Manhattan and trying to do twelve errands in one day, I make two trips and do six errands each time."

"WHEN YOU LIVE to be ninety," said Mrs. Fry, "some people forget you are still alive. But I can't complain. People haven't forgotten me. A day does not go by in which I do not write two or three letters. Send a letter and you get a letter in return.

"Here are some other points in my philosophy. You help people most by keeping your worries to yourself. And don't worry about things you can do nothing about. If you can do something, do it. And always return favors. Don't let yourself be in debt to others just because you are old. Returning favors builds respect for the older person, instead of pity. And keep in contact with people. People keep you young.

"I BELIEVE that many older people are happiest and lead fullest lives if they can live alone. It's not always possible for financial and health reasons. I have been fortunate. Living independently is a part of keeping young. As soon as you have to live with someone, you are an old lady and no longer a person in your own right. You keep young by doing things yourself. I try to look after my own wants and affairs. Your wants aren't as great at ninety as they were at nineteen. You've had everything and are happy."

Mrs. Fry has traveled much for pleasure and on business trips with her husband. Europe, Puerto Rico, the Virgin Islands, Nova Scotia, California, and points between. Mementos of these travels are everywhere in her apartment—photographs, paintings, books.

One cannot visit Mrs. Fry without being aware of her interest in painting and sculpture. "My husband and I spent our first wedding anniversary in Europe in 1899. He used to drag me away from starry-eyed worship of a beautiful statue. Otherwise I'd be there still.

"These small reproductions of sculpture and the painted plates and plaques on the walls were purchased on our travels or else given to me by our son. He brought that massive brass cross from Russia. The gay red mat under it is from Yugoslavia. He once brought me an exquisite shawl from India. I enjoy its beauty, but

I'm not an old lady who sits wrapped in a shawl.

"Once when our son was studying in Athens, my husband met him for an Easter trip in the Holy Land and the Near East. They both asked me what they should bring me as a souvenir. I said as a joke, 'Don't buy a lot of small things. Wait till you reach Smyrna and buy a joint big present.' It pays to make your wants known. My husband and son sent home two oriental rugs!"

"Do I TALK as if my husband were still alive? He's been dead twenty-five years, but I've never lost his spiritual help. We had a long, good marriage, thirty-five years. I'm never lonesome. How can people with active minds be lonely? I read a great deal when I am home. Magazines, paper-back mysteries, good biographies, books about other countries and other religions. National politics interest me. *The New York Herald Tribune* is my paper, and I like the daily crossword puzzle."

There is no television in Mrs. Fry's apartment, but her radio is a constant companion. "It isn't that I don't like TV. I have kind neighbors who always ask me in to watch good programs. But I like to talk, as you can see. Once I visited a home where every night we rushed through dinner so we could watch TV from seven to eleven. Not a word of conversation. Awfully hard on a talker like me. With radio I can do things as I listen."

Mrs. Fry "does things" all the time. She was knitting a white and silver baby sweater that day. "Someone's always having a baby, so no knitting is ever wasted."

"All my family is a joy to me. My son and daughter-in-law live just a few minutes away in New Rochelle. We see one another often. I appreciate my son's conversation. He has a wonderful sense of humor. I never know what to expect when he returns from a trip. It might be something precious. It might be a big joke. Once I opened the door, and he greeted me with an Indian war whoop. He was wearing an Indian chief's feather headdress . . . a gift from some tribe that had made him an honorary member.

INDIANS ADOPTED FRANKLIN C. FRY
He came home whooping

"My son pleases me. He does a thousand things for me that he should never take time to do, considering the load he carries. I feel honored and thankful to have a son who has the church in his heart. He began where his father left off.

"I'VE NEVER BEEN jealous of anyone's possessions. I've never envied anyone's good fortune. God has blessed me more than I deserve. I have memory, good health, and a loving family. How can I be jealous or envious? I can't even begin to use up the happiness God has given."

Prayer in the State House

By ALFRED K. ALLAN

Iowa legislators discovered that their days went better when they began by acknowledging God as the source of their strength

KINDLY FACED, white-haired, bespectacled Judson T. Perkins of Council Bluffs, Iowa, recently retired as a minister. He is still very active at age 71 and has been elected as a representative to the Iowa legislature. Here he labors diligently for God and man.

In January a year ago Rep. Perkins suggested an idea to some of his fellow legislators. "Why don't we have daily prayer and meditation meetings here at the State House?" he proposed.

Rep. Perkins outlined his idea like this: Each morning, about a half-hour before the regular session of the legislature, those interested would gather in whatever committee room was unoccupied at the time. Attendance would be voluntary and open to senators, representatives, secretaries, doorkeepers, pages and visitors to the State House.

As Rep. Perkins pointed out, "We all need prayer. I think it will give us the right feeling before the legislative sessions start each day."

AT EACH MEETING, there would be time for prayer, meditation, and some reading of the scriptures. Prayers would be both silent and audible. "Members will pray out loud as they are moved to do so," Rep. Perkins indicated.

"I have no planned programs for these meetings," he said. "We'll just leave that up to the people who attend."

Rep. Perkins received several favorable responses to his suggestion so he set up the first meeting. It was a chilly morning, Jan. 28. The Senate and House weren't set to convene that day until late in the afternoon, so only five people joined Rep. Perkins.

JUDSON T. PERKINS
His ministry wasn't ended

But the ex-minister wasn't discouraged by the small initial turnout. The six people sat informally around a long table in a committee room behind the house chamber. They chatted for a few minutes on why they thought the prayer meeting idea would be helpful to them. Then Rep. Perkins asked if anyone wanted to quote a particular scripture passage to the group.

One of the legislators offered a very

appropriate passage, "Where two or three gather together in my name, there am I in the midst of them." Then the group prayed to God to guide them in their legislative tasks. "Ours is a mandate—not of one party or of the voters—but of God, a mandate to put God and truth at the heart of the state," someone said reverently.

TUESDAY MORNING the group numbered nine. As the week went on, the attendance increased to an average of twelve at each meeting. The idea which Rep. Perkins had offered was being heartily embraced by his fellow legislators. The prayer sessions have become a permanent part of the lives of quite a group.

Rep. Perkins expresses the feelings of his group when he says, "We believe that these prayer meetings have served a purpose and that they have been well worth while. The fact that it is generally known that a small group of us are praying daily has more effect than we will ever know.

"YOU CAN'T go wrong when you get together to pray!"

IS THAT MAN REALLY A STRANGER?

Christians recognize all people as their beloved kinfolk

By ALTON M. MOTTER

LET'S ASSUME that you know very little about the people who live on your street or in your community. Imagine that you have just moved in as a stranger and that you are now slowly evaluating your new neighbors?

It won't be long until you discover what they do for a living, where the children—if any—go to school, and their main political and civic interests. But for some strange reason, you can't be sure about their religious affiliation. Are they Roman Catholic, Jewish or Protestant? And if Protestant, to which church do they belong? What distinguishes a religious person from a nonreligious person? What difference does religion make?

As most of us recognize, these are dif-

Dr. Motter serves Messiah Church, Denver, Colo.

ficult questions to answer, but I would like to suggest two.

1) I think a religious person is more sensitive to the needs of other people than a nonreligious person. Religion makes us aware of the fact that we are members of one closely knit human family.

This should be especially characteristic of Christians who are pictured in the New Testament as being so closely related to one another that they are thought of as members of one body of which Christ is the head. This means, as Paul puts it, that when one member rejoices, all rejoice. And when one suffers, all suffer together.

2) I think a religious person realizes that his life is part of a larger plan. Most of us have glimpses of this fact upon rare occasions. When we stand on the shores of the mighty Atlantic or Pacific, or gaze into the depths of the Grand Canyon, or discover California's giant Sequoias which have survived the forest fires and mountain storms of 2,000 years, or stand by as a loved one comes to the end of life's allotted days—then we recognize that we are only part of a larger pattern and that back of the pattern, there must be a Pattern-Maker.

IN SUCH moments, we realize that the world was here a long time before we came, and the chances are that it will be here a long time after we are gone. Consequently, a religious person, in all honesty, must try to discover what the will of the creative Father-God is for his life.

It is my feeling that these two basic differences between religious and nonreligious people account for a great many other differences along the way.

They determine our attitudes toward other people, for example. In this highly mechanized world, it is fairly easy to treat people merely as means to an end, rather than as ends in themselves. Haven't all of us treated other people like that?

The clerk in the store, or the bus driver. Or on a larger scale, the employees in an office or a factory? How easy it is to take people for granted—to belittle their place in the grand scheme of things. In our normal relationships, let's try treating people as people, not as stepping stones.

And, isn't the same true for the way we use our abilities? They are not really ours. Your ability, for example, to decorate a room or to prepare a meal, to drive a car or make a speech, to write a letter or sing a song—these skills are really made possible by the inherited capacities and the careful guidance many others have given you.

AND WHAT about the things we call our possessions? Our homes and cars and modern gadgets — they're really only loaned to us for the short span of some three score years or so — and then we leave them for someone else to use.

All of this is to say that religion makes a difference in the way we look at God and the world which he has made, our neighbors near and far, and the gifts and abilities with which our lives have been blessed. It is the conclusion of great religion that such attitudes are really basic if we are to have an adequate faith for our time.

WHAT A MAN KNOWS about the world he lives in is bound to affect what he thinks about God and, in turn, what he knows about God is bound to affect what he thinks of the world.—THEODORE PARKER FERRIS in *When I Became a Man* (Oxford University Press)

A Parable about Life and the Law

By ULRICH S. LEUPOLD

ONCE UPON A TIME there was a rich man who had a garden. In it were many beautiful flowers. The owner appointed gardeners and said to them: "Take good care of the flowers and let no one trample over the beds or break off the blooms."

The gardeners were well aware of the importance of their work and of the earnest concern of their employer. When he had gone, they asked one another: "What shall we do? A stranger may easily break or destroy the flowers. Let us build fences around every bed so no harm will come to the flowers."

So they did. They built a fence around every flower bed. To be quite safe, they left a good distance between the fences and the flowers.

When they were finished, the garden had become a maze of fences. Only a few narrow paths were left to walk on. But on these the gardeners and others could stroll without fear of harming the flowers or neglecting the strict instructions which the owner of the garden had given.

The gardeners were pleased with their work. As they walked through the narrow paths, they congratulated each other, because they had so well fulfilled their instructions. They had done more than their master had asked of them.

SOMETIME LATER the rich man sent his son to see the garden. But when the son arrived he became very angry. The fences were in perfect order, and the gardeners moved contentedly between them and watched to make sure no one climbed over into the garden. But the flowers were dried and wilted. The gardeners had been so busy with fences that they had forgotten to water, weed, and hoe the beds.

At once the son brought his friends. They climbed over the fences and began to dig the earth, sprinkle the flowers, and pull out the weeds.

When the gardeners saw this, they were furious. They said to the son and his friends "No one is allowed to climb these fences. To do so is strictly prohibited."

But the son said, "From now on, these fences mean nothing. Fences are good for keeping out children and thieves who might crush or steal the flowers. But all those who love the flowers are welcome to come close and enjoy them. My friends and I do not destroy the beds, but we take care of them because we love them."

For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven (Matthew 5:20). The scribes and Pharisees often spoke of their rulings, by which they claimed to interpret the Commandments, as "fences around the law."

FIVE MAKE A FAMILY:
Stronger Than Anger

DAN, PETE and Chuck Mawson were back of the house having a three-way "catch" while Charlie coached from the lawn swing when I came storming home. I could have gone in the front way unobserved, but I needed an audience.

The fact that none of them even noticed my plight made me still more angry. "Back early, aren't you?" Dan remarked, not taking his eyes from the ball, as Chuck caught it with an easy motion and sent it on to Pete.

"I CERTAINLY AM! And perfectly furious!" That stopped the game for a moment and they all turned to look. But even then they didn't see the nasty gash in my leg or the enormous runner in my stocking.

"Small boats take cover!" Pete quipped with poorly timed wit.

"And large ones, too! Just look what those people at the corner did to me!" I held out my foot so they couldn't miss seeing my injury.

"Hey! That is bad." Dan's voice held concern now. "What happened? You're all gory."

"Mom! What people? What did they do?"

"Have to have their place so perfect they put a stake and heavy chicken wire running out to the angle of the walk."

"But golly, Mom, you always tell us not to cut across people's lawns." Pete was serious, but the picture of me cutting corners and being tripped for my inconsiderateness struck all of us funny. I laughed for the first time since the mishap.

"I wasn't cutting across. Maybe someone else did and knocked the wire loose. Anyhow there was a stiff piece of wire sticking out over the cement. I was in a hurry and never noticed it."

ALL FOUR had gathered around. Charlie patted my shoulder consolingly. Now that I was getting all the sympathy I wanted, I felt a bit embarrassed at my own rather childish bid for attention. I tried to turn the whole thing into a joke. "Makes me so mad I wish I'd said some bad words."

But Pete answered me seriously. "It wouldn't help. I've tried it and it doesn't really help at all."

"The voice of experience!" Chuck commented. "Better get some iodine on that cut. That *will* help—even if cussing won't."

"O.K. Iodine and no cussing. Now get back to your game. I'm through making a fuss." I waved and went inside to repair the damage. There was nothing to do about the stocking but I could use antiseptic and I could start out in a more observant frame of mind this time.

This time I would not be so busy looking at the new awnings I couldn't watch where I was going. The house is beautifully kept and it must be very annoying to have everyone who goes around the corner walk over your grass. Still you'd think people who are so careful of their own property would have enough foresight to think of the safety of passersby.

They must be a pretty close-knit family. Apparently their dog doesn't like

strangers, for I had noticed a sign on the fence which encloses the backyard, BEWARE THE DOG. Somehow I was getting the picture of a family which lived in a little world of its own, brought in its groceries, and had the paper delivered but did not encourage the paper boy to stay.

"Connie Melton Female Private Eye," I sneered, as the iodine bit. "Must be wonderful to build up a picture of people just from the little clues you find from outside their house."

I applied a flesh-colored patch and drew on a fresh stocking. Really the wound would not be too noticeable. I'd be a little late to the meeting, but no real harm done.

FUNNY HOW we rise to the big crises in life and let the comparatively minor ones get us down. Perhaps we recognize the important ones as tests we have to meet. We feel the responsibility to be the selves God intended us to be. We are driven, sometimes by the very desperation of our plight, to place our confidence in him and act like his children. Then comes some petty thing like this. It catches me with my defenses down. I act the way I am bound to act without him—selfish, frustrated, immature.

I freshened my makeup as a sort of new start, then looked myself sternly in the eye. "Now, Connie Melton, suppose you remember this time who you are."

"Connie," called Claire from the foot of the stairs, "are you badly hurt? May I come up?"

"I'm coming right down." I smiled into her worried eyes as she stared up at me. "I'm not really hurt. I was just mad and boiled over to impress the men."

"Mad? I should think you would be!" she fumed when I explained. "The very idea of people being so careful of their own property and so careless about others. They must be very peculiar."

"Have you ever seen them? If I have I don't remember it. The place is always as neat as a pin and as shut in on itself as a safety pin."

"More like an open safety pin this time."

"Well, there sure was a catch to it!"

I LOOKED at her thoughtfully, wondering whether to tell her about the inferences I'd been drawing about the family. Claire is the sort of person who might not think me completely crazy—or just plain nosey. She would give me the benefit of the doubt.

"I'm in a hurry now. But I think I'm going to stop in there some day soon and meet the people," I confided.

Claire frowned a slightly worried frown. "Wouldn't it be better just to let the matter drop?"

"Oh, I'm not going to make a fuss. No point in that. If they are nice, they'll be sorry enough. If they are not nice, nothing short of suing them would help. No, I've become curious. I think I can see a picture of what the family is like. I want to test my powers of reasoning."

"Well, I must say you're calm enough about the whole affair!"

"Now I am! The men saw me when I was really steaming. Perhaps I should not admit it, but with me curiosity is stronger than anger."

✠

THE MAN who invented the thermostat should be canonized by the churches.

—JOHN R. SCOTFORD in *When You Build Your Church* (Channel Press)

MINNEAPOLIS REVISITED

THERE WERE NO BANNERS strung across the streets, no large signs of welcome at the airport, but the Lutherans were back in Minneapolis. Almost two hundred assembled on the University of Minnesota campus for the first annual conference of the Lutheran Society for Worship, Music, and the Arts.

From anyone who has read *Parkinson's Law* (a satire on mushrooming bureaucracy), there will probably come a slightly stifled yawn and a bored "ho hum" . . . another "organization" for the "organization men" to play with. Lest anyone be so naive as to suggest that this group is "different," let it be honestly said that it can happen. This infant organization taking its first steps at Minneapolis may become entangled in the snares of its own machinery. But this is true of all organizations.

ONE MIGHT SUPPOSE that under a banner as broad as this one—worship, music and the arts—there would be a rather uniform direction of interest. Of course the fact that it is a Lutheran group will certainly open the door to diversity. If our "Heinz's varieties" can't get together in one church, how can the artists and experts reach any degree of concentrated activity and study?

A look at the registrations for the Minneapolis conference magnifies the question. Here were parish pastors and organists, choirmasters and seminarians, professors and architects, painters, sculptors, audio-visual specialists, and a lot of just plain interested lay people. How to get them all to start thinking toward one goal?

And thinking they were expected to do. Twelve lectures, each about a half an hour in length, were crowded into two days. The subjects were as broad as the name of the new society: theological foundations of Christian worship and the arts . . . liturgical worship . . . hymnology . . . architecture . . . fine arts . . . organs and other musical instruments . . . choral music . . . literature and drama . . . audio-visual communications . . . parish music . . . musicology and research . . . and standards and studies.

Some of the lecturers tried to do too much. But for the most part they had done honest thinking and the result made for good discussion, both in the workshops which followed the lectures and in the coffee-shop bull sessions that were only interrupted by the announcement, "Sorry, folks, but it's closing time." If some might feel that a lot of time was spent in talking, it must be remembered that this is the purpose of the group.

KEYNOTE LECTURE by Prof. H. Grady Davis of Maywood Seminary set the issue squarely: what are the foundations upon which we are to build? It would be heresy for a group of Lutherans to suppose that there could be any foundation but a theological one.

"Theology," said Dr. Davis, "can point to the foundations, but it cannot be the foundation. Theology denies itself . . . it points away from itself to the most high God." Lest other standards tend to usurp this true beginning, his further comment needs repetition: "Tradition may be a gold mine, it cannot be a prison."

It soon became apparent in the lectures

that followed that this theme was to be expanded and elaborated upon. Prof. Toivo Harjunpaa of Pacific Seminary showed that too frequently in the past there has been an inclination in the training of seminarians to gloss over the need for a theologically oriented interpretation of worship.

With only a few exceptions, the trend has been toward "the historic development, the outward esthetic side of worship, and perhaps at best about the pedagogic values that the orderly liturgical worship of the church can offer." The result, he added, is that too few of the people in the pews know what worship is all about.

THE SAME is true regarding the hymns we sing. Prof. Paul Ensrud, of St. Olaf College, said that too few people know enough about most of the hymns to determine whether they are good or bad. Most of the time when a pew-sitter says, "this hymn is no good," he means, "I don't like it!"

Continuing, Professor Ensrud presented a simple classification of the hymns, and concluded by setting up a test of a good hymn. The good hymn, he said, must reflect genuine Christian experience. "We must be protected from oversentimentality. The burden of sin causes no one to sing. Only the sense of sin forgiven makes for a desire to sing."

But there was time, even in three crowded days for more than discussion. More than 1,500 people attended a performance of Bach's "Passion According to St. John" in Northrop Memorial Auditorium. Two great choirs, one a passion choir, the other a chorale choir, seven soloists, a harpsichordist, an organist, and members of the Minneapolis Symphony Orchestra, under direction of Prof. Ludwig Lenel of Muhlenberg College, presented a performance of outstanding beauty.

Professor Harjunpaa, commenting on the thrilling rendition of Bach's music, could only say as he began his lecture the following morning, "We have been carried into the glory of heaven. Now we must go down into the cellar to think about the foundations upon which all our future efforts must be built."

There were other occasions when the glory of God shone through the efforts of his children. A concert of choristers, directed by Linden Lundstrom of Rockford, Illinois, who had brought a busload of boys and girls to sing for the occasion, proved a joyous experience. So too did Philip Gehring who presented an organ recital in a Minneapolis modern church.

To show that drama has a part in the program of the society, the Luther College Campus Players gave a dramatic reading of Ibsen's *Brand* which left the audience stunned with their ability. Ibsen's lines compelled the group of Christians who had assembled to think of their service to the church and how best to render that service. Few left the performance without sober consideration of the powerful dramatic message they had heard.

ONE DIFFICULTY facing this infant organization is that too few of the vast numbers of Lutherans in America have shown an interest in it. There are about 500 members, but there ought to be ten or twenty times that number. Every pastor and parish musician, every artist, architect and writer ought to know of its program, and so help to aid in lifting our sights in worship, music, and the arts.

Perhaps this is the most important part the society can play. No one, I am sure, expects this group to be an official organization handing down pronuncia-mentos. This will be no "sacred congregation of

rites," urging uniform subscription to a single standard.

Rather, this group will render service most effectively if it becomes an open forum, a place where interested Christians can come to exchange ideas, to bat them about in friendly discussion, and to learn. If the members of the society can effect this sort of goal, the society will enjoy a long, happy, fruitful life.

(*To be concluded*)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Unstable

QUESTION: A middle-aged woman of my acquaintance some months ago left her husband and children and went to the deep South where she is wholeheartedly involved in a "sect" religion. Several years she listened to a fanatical preacher on the radio and then requested some of his pamphlets. That did it. Until that time the whole family had been faithful members of our church.

This woman wrote her husband and told him not to come south to see her unless he could meet her demands. She referred to the Lutheran church as pagan. She also said 10 per cent of their income was going to the Lord's work, the next 10 per cent to old people's homes, and so forth, until they had no income for survival of the family.

She declared that she respects her husband's rights and wants him to respect hers. But she would not respect his demands since that would put him in command, and he would thus be substituting for God. But, said she, God is in command and first things must come first. With this set-up, she declared, she really needs no husband.

What can this man do?

REPLY: To give any valid opinion of this woman's behavior and the marriage is impossible simply on the basis of a letter. It is likely that some angles of the case have been omitted.

Assuming that your report is accurate, it appears that this woman is emotionally unstable, of relatively low mentality, and perhaps mentally ill. Her husband ought to go to see her and talk over their whole problem. He may need the assistance of one or more other persons whom she respects. Perhaps they can help her to see the situation in a different light, and decide to return to her family.

It is not clear just how she can direct so much of their money to benevolent causes when so far removed from her home. If her husband is sending her large amounts of money he is making a mistake. Since she seems so profligate in handing out the family's funds, her husband should limit strictly the amount of money at her disposal.

If no nonprofessional person can persuade her to change, it seems clear that she needs psychiatric help. The physician, or physicians, and the family should then decide what steps to take—perhaps hospitalization. If she is fully responsible, it may become necessary to let her go her way, and cease providing her funds. In that case she is guilty of desertion—one of the traditional bases for divorce. But every other possibility should be used before any such step should be taken.

ISAIAH: All men are called to be God's servants

By GERHARD E. LENSKI

THE WORD "servant" is used many times in the book of the prophet Isaiah. The personalized expression "my servant" is used in earlier chapters and was applied to individuals who are easily identified. It is used more frequently in later chapters, especially in those dealing with the return of Israel from exile. In these chapters the expression "my servant" appears to take on a special meaning. Here there is considerable debate as to what the phrase means and also as to whom it is to be applied.

While these debates have served to increase our knowledge of the Bible and have given us many deeper insights, they have often been so technical that simple and obvious truths have been obscured. Accordingly, a reformulation of these simple and more obvious truths will always be important. Once we have laid hold of them, we will be more ready to enter into these discussions in which experts have been deeply involved.

FOR ONE THING, very plainly, the expression "my servant" in the writings of Isaiah is applied to different persons.

In one instance Isaiah writes of himself serving the Lord and naming himself "my servant" (*Isaiah 20:3*). Later the term is applied to Eliakim who is being commissioned for a special service (*Isaiah 22:20*). In both cases there is little difficulty regarding the nature of the service and person who is to render it.

In a number of other instances, dated during or after the exile, the term is applied to Jacob, also to Israel, and to both jointly. The context reveals that these names are used in a representative sense and that the reference is to the nation (*Isaiah 41:8, 9; 44:1, 2, 21; 45:4; 49:3*). Here God is saying: "This nation is to fulfill my purpose. This nation is my servant."

In this same connection, strangely enough, the name of the heathen King Cyrus is introduced. While he is not called "my servant" in so many words, he is so described in all that the term might imply. In one place we read: "He is my shepherd and he shall fulfill all my purpose" (*Isaiah 44:28*).

Again we read: "Thus says the Lord to his anointed, to Cyrus, whose right hand I have grasped . . . I will go before you" (*Isaiah 45:1, 2*). In the light of these clear statements we are bound to feel that in the writer's mind Cyrus, the heathen king, was also one of whom and to whom God could say: "My servant."

AS A KIND of climax, the term "my servant" is used to present to us the broken figure of him who is called "the man of sorrows and acquainted with grief." In this picture believing Christians through the centuries have seen the Christ of Calvary, suffering, dying upon the cross.

He, Christ, is not only "my servant"

but also "the suffering servant," the one whom God has sent to atone for the sins of men (*Isaiah 52:13—53:12*).

WE LIST these individuals. We study them in their historical settings. We try to evaluate their service—and certain conclusions come naturally. God has many servants. Their service is varied. It is all a part of God's great healing, redemptive program. Some serve in a large way, some in small. Maybe, as Milton once wrote of himself in his blindness: "They also serve who only stand and wait."

If this is true, a personal question is in order. Can the mighty God say of me: "My servant"? Does he? The answer, according to Isaiah, is "Yes," that is, if the service I am willing to give lends itself to the purpose he seeks to accomplish.

Looking more closely to the kind of service rendered by one whom God calls "my servant," a number of interesting observations may be made.

First, this service may be one of which the nature and purpose are not known to the servant. Isaiah, to be sure, knew for what purpose God was calling him. Christ, when he was led as a lamb to the slaughter, also knew. Did King Cyrus know the redemptive purpose God was having him serve in Israel's return from exile? Did that young mother who brought forth an infant and called him "Immanuel" as a sign for Ahaz realize the purpose she served? (*Isaiah 7:14*). Did Assyria, attacking Israel (*Isaiah 10:15*), know she was God's "rod of anger," his policeman, his servant?

The conclusion to be drawn should not be avoided. God's servants sometimes serve in ways they themselves do not understand. God wants willing service and such service honors him. But his purposes will be served by all—by those who understand, those willing to be used even though they do not understand, yes, even also by those unwilling and also who do not understand.

FOR ANOTHER POINT, it will always be good to note that the service of God's servant is often corporate in character.

The names Jacob and Israel, as used in Isaiah in these servant references, describe the nation rather than the individual. God desires personal service—the prophet does not fail to stress that point. But he does bring out clearly that God's servant should know how to cooperate as well as operate. In doing his duty as an individual he will enable the group to fulfill its true function.

What a challenge here for some among us who are quite willing to be prima donna but not to sing in the chorus, who want to be great heroes for God in our own private way but who can find no place for humble, heartfelt service in the far-flung work of the church.

A THIRD MARK of the service rendered by "my servant" is that it is sacrificial and may be marked by suffering. "He was wounded for our transgressions; He was bruised for our iniquities" (*Isaiah 53:5*). It was this characterization of the Messiah that offended the ancient Hebrew. He was ready to believe in a mighty Messiah, a Conqueror, a second David. But this strange spectral figure with "visage more marred than any man" (*Isaiah 52:14*)—this was asking too much!

And still today it is this sacrificial side of service entailing suffering that repels many from the Christian way of life, from the uplifted cross, and from the work of the church. But still our God is there—God with his redemptive program stretching across the centuries—God calling us by name, saying to each: "Will you be my servant?"

DECISION FOR CHRIST

The Gift of Conversion. By Erik Routley. Muhlenberg Press. 143 pages. $2.50.

This is the first major theological work of the chaplain of Mansfield College, Oxford. It handles theology with a lucidity one wishes were found in more theological volumes.

Routley says that in biblical thought "conversion" means "stopping, turning and attending." The converted man becomes the really free man. He welcomes the "duty" Christ lays on him because his whole attitude toward it becomes different. He lives in the context of Christ, not of law. He is a new man by "texture."

This conversion is wrought by God through the Holy Spirit as a free gift and never as a consequence of what the believer may do. Nevertheless conversion requires preparedness on the part of the believer. Part of it is a decision of his own. And he always receives much more than he asks for. Union with Christ is the ultimate goal of conversion.

Conversion is primarily a matter of being, and only secondarily a matter of morals. It produces a real man, more perfectly himself than he could ever be in the unregenerate state. It acts upon anxiety and transforms it into assurance, upon duty and transforms it into love.

Such is the thesis. But on the way the author takes wide detours. Four chapters are taken up with a discussion of the relationship of law and grace to each other as a principle of life as set forth in the Old Testament, in the epistles, and the gospels. Scholars have at times conveniently assigned the concept of law to the Old Testament and grace to the New. Routley shows excitingly that grace and law stand side by side through the whole Bible, and hence also in the converted man.

But law for the converted man is redemptive, not condemnatory. All through the book the author returns to the thesis with which he begins, that the converted man is a free man—the only truly free man in the world. Another emphasis is that within the converted man there is what Routley calls an "inherent habitual righteousness." He may make just as many mistakes as his unconverted neighbor. But when basic choices are to be made, he chooses correctly, because of the Christ spirit in him, while his neighbor chooses wrongly because selfishly.

The final chapter relates the whole thesis to the preacher's evangelistic task, pleading in part that the decision of conversion must always be a man's own decision and therefore he must be free from undue pressure when he makes it. RUSSELL FRANK AUMAN

Hamma Divinity School

YOUTH SEEKS YOUTH

Evangelism for Teen-agers. By Howard W. Ellis. Abingdon Press. 112 pages. $1.

This little paper-back is a "do it yourself" guide on evangelism for seniors (15-18 years). It is full of stimulating ideas, although not a "manual" detailing a youth evangelism organization. The main emphasis is on using the existing youth groups as the contact with youth outside the church. Organized activities such as the "jalopy raid," the "three-day week-end" of evangelism, and "gossiping the gospel" suggest constructive outlets for this energy-packed age group.

The "over-all" approach to evangelism is commendable. The "new look" in evangelism, winning the "in-group" first, and the "why should I?" are given separate chapters. Group self-study and the responsibility list are also stressed. While the imaginary conversations presented in the "how to talk to people" are a bit stereotyped, some excellent conversation guides are given.

The book is helpful, although those who insist on something "Lutheran" in content won't find it here. The author is director of youth evangelism for the Methodist Church. His illustrations are largely the

"success story" type and such phrases as "accepting Christ," or "sharing Christ" are overworked. But to the area of youth evangelism where good guides are scarce, he brings a wealth of experience presented in well-organized, almost outline form, and in language meant for youth to understand. The $1 from your evangelism budget will be well invested in this book.

Baltimore F. B. MYERS

DESCRIBING JESUS

The Meaning of Christ. By Robert Clyde Johnson. (Layman's Theological Library). Westminster Press. 96 pages. $1.

In all history no one has been described with a wider variety of adjectives than Jesus of Nazareth. Turning from the "meek and mild" category, Dr. Johnson, in five chapters, challenges the reader with strong servings of an accusing God who manifests himself to man in tender, holy love.

The meaning of Christ, he admonishes, must be "the meaning that we bring to the word God, or we are caught on the ragged edge of blasphemy." The reader gets the impression that the answer lies in God's search for man rather than man's search for God.

Academic theology teaches much about God and forgiveness. Experimental theology, however, is something else. The chapter on *The Cross* is a revelation not to be bypassed with flippant turning of pages. The reader is uniquely rocked to and fro from paragraph to paragraph. This self-examination marathon "pushes us to a point of crisis and decision where we must leap into faith or fall into despair."

Dr. Johnson handles the problem of sin with delicately aimed arrows from the Word of God but the wounds are dressed in clean pinafores of healing love. This healing occurs when we respond to the meaning of Christ on his Cross, by *accepting* his forgiveness, rather than merely learning about it . . . "not as a condition of *being* forgiven, but in gratitude for the fact that we *are* forgiven. And between those two there is all the difference in the world."

The book is designed to challenge both the skeptic and the believer.

Syracuse, N. Y. ELEANOR H. DEAN

BOOK LIST ON OLD TESTAMENT

Eleven Years of Bible Bibliography. Edited by H. H. Rowley. Falcon's Wing Press. 804 pages. $7.50.

The British Society for Old Testament Study has for several years issued annual book lists to its members. These lists contain short summaries and appraisals of books about the Old Testament not only in English, but also in Dutch, French, German, Hebrew, and Italian. The lists were discontinued during World War II, but revived in 1946 under the editorship of H. H. Rowley, one of the foremost Old Testament scholars of our day.

Now that Professor Rowley has relinquished this task, the book lists which appeared under his editorship (1946-1956) are here reprinted with subject and author indices. The list for 1946 contains items appearing during the war period. Because of its comprehensive scope and the concise summaries and generally sound appraisals, this volume should be an invaluable bibliographical guide for Old Testament students.

Philadelphia ROBERT E. BORNEMANN

MORE ABOUT JEREMIAH

Jeremiah. Prophet of Courage and Hope. By J. Philip Hyatt. Abingdon Press. 128 pages. $2.

So many studies in Jeremiah have been published in the last decade that there seems to be nothing much left to be said on the subject for the present. The only unusual emphasis in Dr. Hyatt's book is on "courage and hope" in Jeremiah, rather than the traditional despair.

But as a simple introduction to this supreme prophet, this book is superb. There is a chapter on the historical background of Jeremiah's time, three chapters on his career, and further chapters of description and appraisal of what Jeremiah said. The book is an easy, clear, and dependable guide to one of the greatest of the Bible writers.

ULCA . . .

FUND-RAISING IS SUCCESSFUL

FOUR YEARS AGO the Lutheran Laymen's Movement for Stewardship organized a fund-raising counseling service to give professional help to congregations needing money for building. Since then the service has raised $10 million for construction of 142 church buildings and related projects in the United States and Canada.

LLM's executive committee, meeting in Chicago, thanked seven United Lutheran laymen for sparking the successful effort. These laymen are full-time LLM staff members. Each gave up a business or professional career to work for the church. Before joining LLM, they held such positions as time-study engineer, hearing-aid salesman, army colonel, audio-visual salesman, textile business manager, and administrator of penal institutions.

Dr. Henry Endress, executive director of LLM, said 18 fund-raising campaigns have been completed this year, with more than $1 million in cash and pledges received since Jan. 1.

MEMBERSHIP in LLM has reached a record total of more than 2,700 men, the executive committee was told at its semi-annual meeting. Since the beginning of the year 238 members have joined the organization.

The laymen agreed to lend a helping hand to Lutherans abroad. Stewardship films and literature will be sent to Germany to assist churches in developing a program of stewardship for children. And two members of Brazil's Legion of Builders, similar to LLM, will be brought to the U.S. for three months next year to study stewardship methods.

FOREIGN BOARD ALLOCATES

ALLOCATION of $350,000 for development of projects in eight fields was announced in New York by the Board of Foreign Missions. Dr. Earl S. Erb, executive secretary, said the funds will be used for schools and medical centers in Argentina, British Guiana, Hong Kong, India, Japan, Malaya, Liberia, and Uruguay.

Largest cash outlay, $85,000, will go to help establish a $241,000 Lutheran Center in Hong Kong. A total of $34,700 is earmarked for two new elementary schools in British Guiana, and $37,000 will aid in creation of a pre-seminary school for ministerial candidates in Argentina.

The board's program of developing native leadership in mission fields is bringing results. Seven students from abroad, who have been studying in the U.S. with ULCA financial support, will be returning to their own homelands in the next few months to take up teaching and other duties. Four are from India, two from Japan and one from Hong Kong.

FOUNDATION GETS RESULTS

TWELVE GIFTS totaling slightly over $30,000 have now been received by the United Lutheran Church Foundation, newly formed special gifts and endowment agency of the church. Chester A. Myrom, executive director, reports that the most recent of these gifts—$2,000 on the annuity basis from a donor who prefers to remain anonymous—is made in memory of Dr. Mary E. Markley.

Dr. Markley was a member of the staff of the Board of Education (now the Board of Higher Education) from 1919 to 1946. The donor has designated half of her gift to go to the Board of Higher

Education and half to the work of the United Lutheran Church Women.

With the exception of a gift of one dollar from a 79-year-old pastor who wanted "to help the good work along," all gifts received by the Foundation are $100 or larger, Mr. Myrom reports. The largest was a $9,000 grant from a religious and charitable trust administered by a New York bank.

ICELANDIC SYNOD

Benevolences are up 54 per cent

By OLAFUR SKULASON

IT WAS a great day for First Church in Winnipeg. While entertaining the convention of the Icelandic Synod, it presented two of the congregation's sons for ordination.

The ordinands, both graduates of Northwestern Seminary, were the Rev. Wallace M. Bergman, called to Minneota parish, Minnesota, and the Rev. O. Donald Olsen, who will serve Argyle parish, Manitoba.

Later that day Sister Laufey Olson was consecrated as a deaconess.

Dr. Harold Rasmussen, Minneapolis, represented the ULCA and discussed the need for meeting the 1958 double apportionment.

Other speakers included the Rev. Dana Johnson, a field director of evangelism of the Board of Social Missions; Dr. Earl J. Treusch, executive director of the Canadian Lutheran Council; and Mrs. Eric Isfeld, who gave information on use of the new *Service Book and Hymnal.*

Stewardship Secretary Ray Vopni reported that the synod's benevolences remitted to the ULCA in 1957 increased 54 per cent over 1956, and that a number of the congregations will meet or exceed the double apportionment this year.

Final session of the convention was held in the Betel Old Folks' Home, in Gimli, Manitoba. This home was recently enlarged, increasing its capacity from 44 to 75 residents. Plans are underway for providing low-cost cottage units for elderly couples.

President E. G. Sigmar, Vice President V. J. Eylands, Secretary Olafur Skulason, and Treasurer Oscar Bjorklund were re-elected.

1958 ULCA CONVENTION DELEGATES
Clergyman: Eirikur S. Brynjolfsson.
Layman: O. Bjorklund.

ICELANDIC ORDINATION
Two pastors from Winnipeg + deaconess

overseas . . . .

Japanese elect a new president

PASTORS, LAYMEN and missionaries from all parts of Japan converged on Tokyo for the annual convention of the Japan Evangelical Lutheran Church, May 6-8. Two problems were prominent in the convention: 1) the meaning of the term "active pastor" in the bylaw regarding who shall hold office, and 2) the question of stewardship advance.

Action relative to existing bylaws was taken which eliminated men not serving as pastors of a congregation from the offices of president, vice president, and secretary of the church. Dr. Chitose Kishi, president of the seminary, has been serving as head of the church for the past two years, and was not eligible for re-election as a result of this action. With him in this classification is Prof. Yosuke Magaki, also of the seminary, who has been serving as secretary.

PRESIDENT ROKURO YAMAUCHI
Got overwhelming majority of votes

THE NEWLY elected president, the Rev. Rokuro Yamauchi, for many years pastor of the Hakata congregation and vice president of the national body, was elected to the presidency by an overwhelming majority. By the rules of the Japan Church, the executive committee makes pastoral appointments and the new president also received a pastorate near Tokyo along with his new office. The plan is to use him as a part-time professor at the seminary.

A resolution to change the bylaws to permit a man not in charge of a local congregation to hold office in the church was presented by a layman. The resolution won a 83-49 majority but lost on the two-thirds rule by five votes. Much feeling pervaded the convention on this issue. Many young ministers said that more thought would have to be given as to the meaning of the active ministry. Specifically, is a seminary professor or administrative officer of the church in the active ministry or not?

Most outstanding feature of this year's convention was the active and enthusiastic part played by laymen. A young man from Kurume Church in Kyuhsu, Mr. Kinoshita—a very much alive undertaker—presented a plan for stewardship which would revolutionize the method of reporting offerings, and stresses the need for advances in self-support. His detailed plan was turned over to a committee made up primarily of laymen who are to put it into effect. He was elected to the chairmanship of the finance department which gives him a seat in the executive committee.

"WE ARE grateful for help from abroad. But from now on we need a 'rebirth' in stewardship thinking and methods." "Laymen must raise their voices on the question of budgets and stewardship. Some of the laymen are burning with this problem and we must become more concerned and involved." "Self-support has been at the same level for the past three years. We have reached a plateau as far as self-support is concerned. This will not do." Such declarations were made by the laity.

Seven young men were ordained, following completion of two years of rigorous internship in the pastorate, as well as written and oral examinations. They have been assigned immediately to pastorates scattered from Nagasaki to Chiba, most of them continuing in the same work they have been doing for the past two years, but now with the right to administer the sacraments of the churches.

THE MISSIONARY members elected to the executive committee were the Rev. Howard Alsdorf and the Rev. Harold Deal, both ULCA; and the Rev. David Vikner, Augustana. Again the question of the "active pastorate" was raised. The senior pastor, the Rev. Denki Honda, with over 40 years in the active ministry, declared the position of the missionary must be viewed in a new light. A resolution to turn this problem over to the newly elected executive committee was passed by the convention without opposition.

Sessions ran over-time consistently and plans were made for a four-day convention next year.

State Survey Shows Child Care Services Need Revision

By JOHN E. COOPERRIDER

CHICAGO—Two years ago National Lutheran Council church bodies and child welfare agencies in Illinois asked the Child Welfare League of America to conduct a survey of Lutheran child care services offered in Illinois, and to suggest changes and improvements that should be made.

On June 20, Earl Beatt, who directed the survey for the Welfare League, made his preliminary report. The survey committee, meeting in Chicago, was augmented by representatives of the various agencies and church groups. Nine agencies were investigated—eight in Illinois, and one in Iowa.

Mr. Beatt's report found it significant that Lutheran child welfare work in Illinois is "skewed heavily to rehabilitative services," such as foster family care, institutional care, and adoption services, all services to the child outside his own home.

In fact, no "preventive services" are offered by any of the agencies involved, he said. Such services would include counseling of parents, aimed at keeping the child at home if possible.

No services are offered to help hold together families faced with temporary difficulties such as sickness. Such services would include homemaker assistance and day care for children while the bread-winner is at work.

"This situation will certainly lead to some recommendation to focus attention of agencies in the area of prevention, so that children may remain at home when at all possible," Mr. Beatt said.

Too Many in Institutions

Group or institutional care also was reviewed. Mr. Beatt said the agencies have many children in group care who do not belong there.

"Generally," he said, "it has been the need of the family to find placement for the child, rather than the welfare of the child, that has been the determining factor in sending children to institutions."

"No child ought to be in group care," he continued, "who can live in a normal family situation."

Of the 615 children served by the agencies surveyed on Jan. 1, 1957, 57 per cent were in group care, or institutions, and only 43 per cent in foster family homes.

The national average for all children's agencies, church and secular, according to the latest figures available in 1954, showed only 24 per cent of the children under care were in institutions.

"The needs of the child and the practical consideration that institutional care is far more costly than foster home care should lead agencies to re-examine their programs in this area," said Mr. Beatt.

Length of Stay Considered

Next he commented on length of stay in either group or foster family care.

"If after three years in an institution there is no appreciable change in a child, he needs to go home or to a foster home; or, another group facility with more intensive service ought to be provided."

In the Illinois institutions examined, he pointed out that 41 per cent of the children in residence on Jan. 1, 1957 had been there more than three years and some as high as 11 and 12 years.

The length of stay is less important in foster family care, Mr. Beatt said, yet every child ought to have a permanent family.

The survey showed 44 per cent of the children under foster care on Jan. 1, 1957, had been in foster homes all their lives, and 76 per cent of the remaining children had

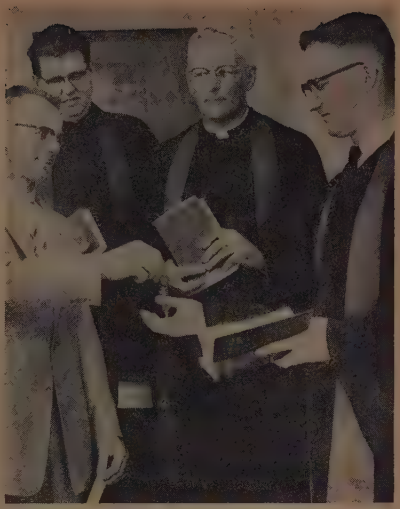
(Continued on page 46)

Missionaries Commissioned For Service in Malayan Field

LANCASTER, KAN.—Pastor and Mrs. Robert G. Kocher were commissioned here on May 25 for missionary service in Malaya. The commissioning service (*see picture below*) was conducted at St. John's Church by the Rev. J. F. Neudoerffer, secretary for candidates of the Board of Foreign Missions, and St. John's pastor, the Rev. Richard Dunning. Pastor Kocher served the Lancaster congregation from 1954 to 1957.

The Kochers with their two sons will leave this summer for Malaya, stopping en route in India to visit Mrs. Kocher's parents, Dr. and Mrs. E. G. Wood, ULC missionaries.

Pastor Kocher, 31, is a native of Omaha and a graduate of Midland College and Central Seminary in Fremont, Neb. He resigned from his first parish, St. John's, Lancaster, last year to complete the one-year orientation course at the ULC School of Missions.

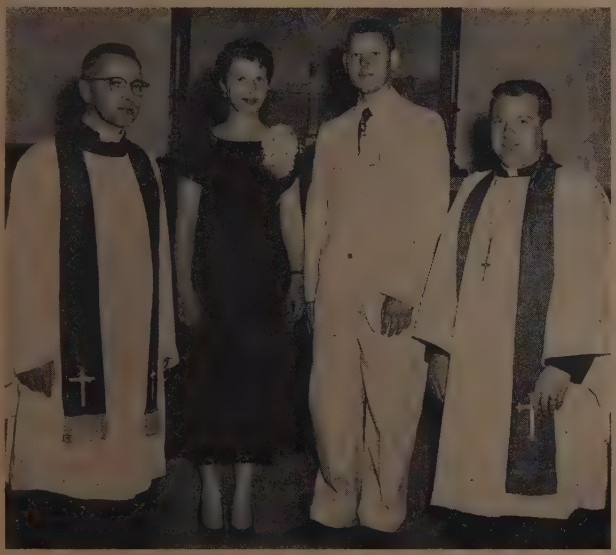


New parsonage for First Church, Potter, Neb. *Pastor Hintermeyer received the key*

A NEW PARSONAGE was dedicated in May by First Church, Potter, Neb. (*see picture above*) in the presence of Synod President Alfred W. Young.

The $30,000 home was designed and built by members of the 65-year-old congregation and marked a further advance in the church's expansion project begun in 1950 with the remodeling of the church.

Receiving the keys to the home from Leslie Wills, chairman of the building committee, was First Church's pastor, the Rev. Vernon A. Hintermeyer. The Rev. Norman Schroeder, former president of the Northwest Conference, participated.



Foreign missionaries commissioned at St. John's, Lancaster, Kan. *Secretary Neudoerffer, the Kochers, Pastor Dunning*

Synod Installs Layman as Secretary for Home Missions

By PAUL J. RENZ

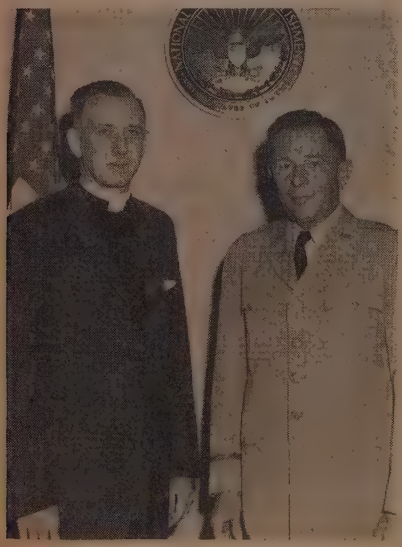
ATLANTA—Compton H. Usina was installed July 6 by Synod President Raymond D. Wood as the synod's new executive secretary of home missions at Church of the Redeemer, Macon, Ga. Establishment of the office of home missions executive secretary was authorized by the synod convention in April.

Duties of the new synod official include seeking new mission fields, conducting surveys of mission areas in co-operation with the Board of American Missions, and selecting and purchasing properties for parsonages and church buildings. Nearly half of the congregations belonging to the Georgia-Alabama Synod have mission status.

Mr. Usina, a native of Savannah, Ga., is a graduate of the School of Banking attached to Rutgers University, New Brunswick, N. J. He was officer of a Georgia bank, and subsequently a businessman until the synod called him to the full-time post.

Compton H. Usina takes office in Atlanta, Ga.
Full-time for home mission work

For 30 years, Mr. Usina was active in his church's congregational life and in the work of the synod. He is treasurer of the Charles A. Linn Memorial Fund for home mission development and directed the 1943 anniversary appeal of the synod for the benefit of ULC home missions.



Pentagon briefing for Pastor Robert E. Lee
Chief of Chaplains Ryan had advice

Pastor Lee Makes Global Tour

PASTOR ROBERT E. LEE of Church of the Redeemer, Atlanta, will have traveled around the world when he returns this fall from a visit to chaplains stationed in the Far and Middle East and Europe. First stop on his trip was Tokyo to attend a Lutheran chaplains' retreat. Pastor Lee is chairman of the ULC's consulting committee on military chaplaincy and a member of the Lutheran Service Commission. U.S. Army Chief of Chaplains Patrick J. Ryan briefed him in Washington before his trip.

Blueprint for Riverview Lutheran Home for Aging reveals modern lines, functional design

Washington Lutherans Plan Home for Aging

SPOKANE—A $2,000,000 retirement home will be built here this year by Lutherans of six church bodies and is scheduled for completion late in 1959. It will have room for 252 men and women of 60 years and over. A Federal Housing Administration loan has been secured.

Co-operating in the project are United Lutherans and members of ELC, ALC, Missouri Synod, Augustana and Lutheran Free Church congregations.

Designed in the form of a square cross, Riverview Home will be a three-story building with 211 "living units," chapel, library, recreation rooms, dining hall, and infirmary. The project has been endorsed by the Lutheran Ministerial Association of the Spokane area.

The home is being built by a corporation which draws its membership from all six church bodies, and the board of directors includes representatives from each synod. United Lutheran directors are Pastor John M. Greeny and Harold Sontag.

ULC President Pays Visit to 49th State

SHUTTERS were clicking away when ULC President Franklin Clark Fry visited Alaska last May. He delivered the commencement address at the University of Alaska which conferred upon him an honorary degree and visited U.S. military units.

Prize-winning picture was the one snapped at a dinner for Lutheran personnel of Elmendorf Air Force Base, Fort Richardson Army Post and Anchorage at which children paid undivided attention to a cake baked in honor of, and inscribed to, the president of the United Lutheran Church.

Faculty and students had picture taken at Gettysburg summer service orientation course

After a week of work and fun, participants began the two-month tour of duty

They Learn by Helping Others

Summer Service Proves Its Point

NEARLY ONE HUNDRED students wanted to work for Lutheran institutions rather than take a vacation this summer but could not be placed because all available posts for volunteer workers in church homes, parishes, settlement houses and church-related camps were filled.

This fact, more than other statistics, proves the growing popularity of the summer service program sponsored by the Board of Higher Education. The program was developed in 1941 in an effort to give college and university students opportunity to deepen their spiritual life and acquire a better understanding of the work of the church by serving institutions and parishes during summer vacations. Over 1,400 young people have participated in the program since its beginning.

This year's total of volunteers is 103, a majority girls. Average age is 20, and students have come from 59 different schools to serve in 27 welfare institutions, camps and parishes. The program has proven its increasing popularity among church-related colleges. More students came from United Lutheran schools than from secular institutions, a reversal of trends in previous years.

A majority came from areas of greatest United Lutheran concentration, mainly Pennsylvania. But one girl came all the way from California, others came from Florida, Ohio, Minnesota, and Illinois. All converged on Gettysburg Seminary in June to attend the one-week orientation conference which laid the spiritual foundation for the two-month service period and provided training and guidance for the job ahead.

From Gettysburg, the young volunteers spread out over institutions in New York and Pennsylvania, Maryland, Minnesota, Iowa, and Illinois. Children and old people's homes, institutions for the handicapped, settlement houses and camps are now receiving their services.

Social and religious life on many campuses has been affected by the program. Religion and sociology teachers have endorsed it as a means of confronting young people with the social impact of the gospel.

Learning the Meaning of Faith

WITH the coming of summer, vacation Bible schools opened throughout the territory of the United Lutheran Church. Again, thousands of children would sit on church lawns or in classrooms of parish halls and basements of churches, grappling with cut-outs and glue pots, pencils and crayons in an effort to translate the complexities of the Christian message into the simplified language of a child's imagination.

"Knowing Jesus" is this year's theme, and much planning has gone into preparation of two-week courses throughout the synods. Workers were called into workshop sessions in all areas. Personnel of the Board of Parish Education, synodical and conference committees, explained the 1958 topic and methods recommended in making it come alive.

Creative use of materials was emphasized. A workshop filmstrip (*Creative Activities: 1958*) was prepared to tell teachers how to prepare for the sessions and how to set up the program.

From filmstrip "Creative Activities, 1958"
Dramatizing "Fisher of Men"

Parish workers study VCS projects at Lenoir Rhyne
Synod's Lethco Bumgarner gives advice

The study theme left much room for imaginative instruction and colorful presentations.

"Knowing Jesus" entailed telling children about his role as teacher, Lord, and Saviour, about his land and its story, and about his disciples.

Integrated into this theme was a foreign mission study about Japan—and workshops like the one held at Lenoir Rhyne College for parish workers, which included special sessions for effective use of vacation church school materials, were fun for the prospective teachers, too (*see cover picture*).

Board of Higher Education Adds Layman to Staff

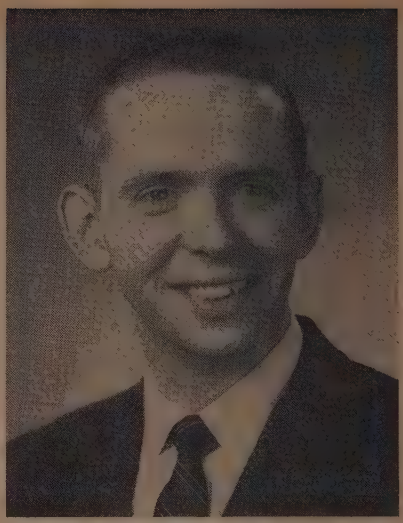
NEW YORK—DeForest Livingstone Strunk, II, of Huntington, W. Va., will join the staff of the Board of Higher Education as associate secretary this fall. His responsibilities will include helping colleges in the development of testing and counseling programs for students and assisting synodical committees, colleges and seminaries in the guidance of men for the ministry.

Mr. Strunk is school psychologist for Cabell County and a former teacher at Bridgewater (Va.) College, Marshall (W. Va.) College, the University of Alabama and the University of Virginia.

SUCCEEDING Thomas P. Hickman, treasurer of the Board of Higher Education for 28 years, is Alvin H. Schaediger, a member of the board for two terms (1944-1956).

Mr. Hickman, a Washington, D. C., banker and former president of the Luther Laymen's Movement for Stewardship, was first elected to membership on the Board of Higher Education in 1930. His successor, principal of a Union City, N. J., high school,

E. Dale Click
Returning to California



DeForest Livingstone Strunk, II
Coming to New York

served for seven years as president of the Luther League of America (1939-1946).

Evangelism Staff Member Accepts Call to Parish

NEW YORK—The Rev. E. Dale Click, associate director of evangelism of the Board of Social Missions, has resigned his post to accept a call from First English Church, Los Angeles, Calif. He will begin his pastorate Nov. 1, succeeding the Rev. Albert B. Schwertz who is retiring.

Before returning to California—Pastor Click served St. Andrew's Church, San Mateo, Calif., until 1953 when he joined the Board of Social Missions staff—he will conduct a two-month evangelism mission in Argentina in co-operation with the Board of Foreign Missions and the Evangelical Lutheran Church in Argentina.

Pastor Click, a native of Ohio, is a graduate of Wittenberg College and Hamma Divinity School. He was a pioneer in the conception of the church-wide evangelism mission program.

Lehigh County Court Upholds Sunday Closing Law

ALLENTOWN—A 164-year-old Pennsylvania law barring commercial operations on Sunday is constitutional, a Lehigh County court ruled here last month in denying the appeal of two discount house employees who had been arrested for selling on Sunday. The appeals had been regarded as a test for some 75 similar cases.

Action against the discount house in Whitehall Township which had widely advertised its Sunday sales and drawn large crowds came in the wake of determined protest on the part of church and civic groups and business organizations. A number of employees of the firm were arrested and sentenced to pay a four-dollar fine in each case.

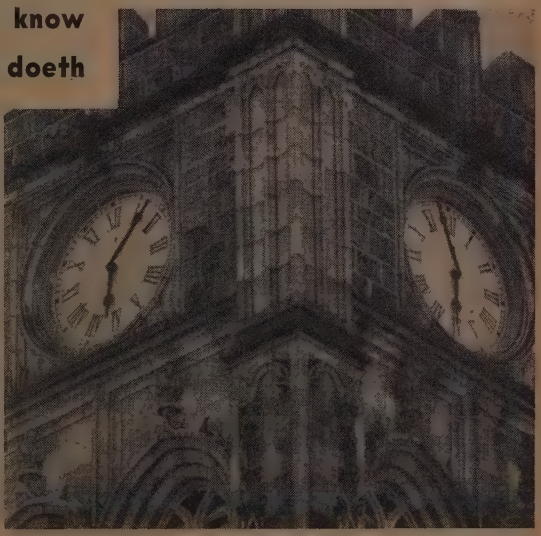
In its appeal to the higher court, the discount house claimed that action against it was discriminatory since other businesses in the state are operating on Sundays without interference.

President Judge James F. Henninger, a distinguished United Lutheran layman, ruled that the 1794 law was constitutional and denied the allegation that the district attorney had shown prejudice in taking action against the discount house while not acting against other businesses. The court said it "cannot strike down a state law because at one place and in certain phases it has not been strictly enforced."

Judge Henninger did not give an opinion on the legality of Sunday operation of gas stations, newspapers, radio stations, swimming pools, golf courses and amusement parks. The court suggested it will rule on these only when "the question is presented to us."

In upholding the statute's constitutionality, the court said it did not violate the First Amendment respecting the establishment of religion. "The fixing of one specific day as the one of which no worldly employment is to be done is justifiable because of the difficulty in enforcing any other rule," Judge Henninger said.

Let not thy left hand know what thy right hand doeth



The *Allentown Call* saw a striking illustration of Matthew 6:3 in this picture of the tower of Allentown's St. Paul's (United Lutheran) Church. It seems the two clocks were preaching "a sermon of their own in almsgiving," the paper said.

People getting a similar view of the two clocks may have had less scriptural concerns but were kept busy wondering whether they were early or late for dinner. Whether the clocks were later brought in harmony with each other is not recorded.

Coney Island Church Moving to Serve New Community

By HENRY B. KRUSA

NEW YORK—The Rev. Klaus W. Wehrmeister is a new minister in what will soon be a new parish. Recently ordained, he was called to St. Paul's Church, Coney Island, and held the first services June 22.

The only Protestant church in Coney Island, St. Paul's faces demolition of its building to make way for a slum clearance project. It will be relocated four blocks east of the present site, on ground allotted by the Planning Council of New York City. The urban church committee of the synod and the Protestant Council of New York City promoted the project.

The new church, situated between low-cost and middle-income housing projects, will serve a population within a four-block area that is larger than the entire population of Coney Island 20 years ago.

Moving of the church is an outstanding example of co-operation between an alert church council, the synod and the Protestant Council. It assures a suitable location for a congregation in a thickly populated community in which city planners had made no provisions for a church.

Activity in Greenpoint

LUTHERANS are taking stock in the Williamsburg-Greenpoint area, one of the oldest sections of Brooklyn. Through the action of the Brooklyn Lutheran Council, composed of churches of all synodical backgrounds, the Protestant Council of New York City initiated the study.

Under direction of Leland Gartrell, executive secretary of the council's department of planning and research, Lutheran congregations in the area are conducting self-study projects, to enable them to adjust their programs to meet the changing needs of the community.

EAST CANARSIE looked hopeless. Mission Developer Ernst P. Pretsch made 100 calls in this Brooklyn community of 65,000 residents and discovered only one prospect for membership. No Lutherans were found in the initial survey.

But East Canarsie was approved as a field for mission development. In one afternoon, some 200 unchurched adults were located in one apartment building, in which more than 400 calls were made.

Camp for Children Re-opens

CAMP WILBUR HERRLICH, built as a memorial to the son of a Lutheran layman in 1921, opened its 36th season on July 2. It serves more than 200 children referred through the family casework department of Lutheran Social Services.

Arthur Fugelsoe, a public school teacher, is the director. Counselors are Lutheran college students, supervised by Miss Bette Shealy, a group worker of LSS.

LUTHERAN SOCIAL SERVICES has employed a full-time caseworker and will open a district office in Nassau County on Oct. 1. The new worker will be Miss Maia Andre, formerly an employee of the Brooklyn Inner Mission Society. She is a refugee from Latvia.

In the past year Lutheran Social Services has been recognized as a field work agency by two schools. Students from the New York School of Social Work and the Adelphi College School of Social Work were placed in LSS to learn casework techniques.

Three Conferences Planned

LONG ISLAND CONFERENCE will meet this fall to split up into more convenient geographic districts. Pursuant to the action of the New York and New England Synod this spring, three conferences will be organized: Brooklyn, Nassau-Suffolk, and Queens.

WAGNER COLLEGE GYMNASIUM is now the

Frederic Sutter Gymnasium. The college board authorized the name as "a tribute to Dr. Sutter for the outstanding contributions he has made to Wagner."

Dr. Sutter, now 83, was president of the board for 40 years beginning in 1918, the year the college moved from Rochester to Staten Island. Then it had 16 students and no athletic program. This year the enrollment is 1,637, and the athletic program covers nine intercollegiate sports.

New York City Fire Commissioner Edward F. Cavanaugh greets new Chaplain Eckhardt in the presence of retiring Chaplain Russell

New Rank for Pastor Eckhardt

NEW YORK CITY—Protestant chaplain of the New York City Fire Department had always been an Episcopal clergyman. Last month the department broke with the tradition and appointed a United Lutheran, Pastor Fred P. Eckhardt of St. John's Church, as Protestant chaplain with the rank of deputy chief.

The pastor of the United Lutheran congregation in Greenwich Village will be responsible for department personnel in Manhattan, The Bronx, and Staten Island. He succeeded Chaplain Edward C. Russell.

ST. JOHN'S CHURCH, Prospect Ave., Brooklyn, completed a three-weeks' observance of its 90th anniversary. The church has been thoroughly renovated at a cost of $140,000 following the disastrous fire of a few years ago. With an active and loyal membership, the congregation looks forward with confidence to continued service in a changing neighborhood.

Dr. Edmund Steimle, of Philadelphia Seminary, preached at the main anniversary service. Dr. Henry Berkobin, of Nutley, N. J., spoke at a confirmation reunion service attended by confirmands from many parts of the metropolitan area. Four sons of the church who became pastors spoke at a social evening. The Rev. Werner Jentsch celebrated his 25th anniversary as pastor two years ago.

THE REV. MILTON F. ARNDT was installed as pastor of Christ Church, Ellenville, N. Y., by the Rev. Paul E. Henry, president of the Eastern Conference, assisted by the Rev. Henry Heins, of Liberty.

TWENTY-FIFTH ANNIVERSARY of the ordination of Dr. Carl J. Sutter was celebrated in Trinity Church, Staten Island, where he is associate pastor.

Church Council Revises Constitution in Albany

By CLAYTON G. VAN DEUSEN

ALBANY—The evangelical character of the capital area Council of Churches, already established as a fact, is incorporated as a requirement in its proposed new constitution. At its annual meeting the body changed its name (formerly the Federation of Churches of Christ of Albany and Vicinity), and presented the constitution for future action. The four ULCA congregations in Albany are members.

Until 1957, the local Unitarian church was a member of the federation. At that time it withdrew because of the intensified Christological emphasis, although assuring continued

Things are looking up for three-year-old All Saints' United Lutheran Church in Boston
Over 50 persons were added to congregation's roll this year (see page 45)

N. Y.: ALBANY . . .

support of phases of the federation's program. With the approval of the new constitution, the council will consist of churches which acknowledge Jesus Christ as divine Lord and Saviour.

A HUNGARIAN BAPTISM took place when the Rev. John dePapp, of St. Paul's, Wurtemburg, administered the sacrament to the grandson of Bishop Zoltán Turóczy. The bishop's daughter and son-in-law left Hungary after the revolution, and are now settled in Rhinebeck.

Pastor dePapp has been cited by nearby Bard College for ministry to Hungarian refugees. In 1957 he conducted twelve Hungarian language services in the college's chapel, and preached over Radio Free Europe.

Parsonages Now Tax-Free

GOVERNOR HARRIMAN has signed the Younglove Bill, which exempts parsonages from all real estate taxation. To qualify a parsonage owned by a religious group must be used by an officiating clergyman.

Heretofore tax exemption for parsonages was limited to $3,000. Most parsonages are assessed well above that, and valuations are rising.

THE REV. WILMER ZUEHLKE, of Grace Church, Schenectady, was elected president of the Palatine Society at its annual meeting June 15 near St. Johnsville.

FIVE OF 19 seminarians ordained by the New York and New England Synod came to Eastern Conference churches. Kenneth Latal goes to Trinity, West Sand Lake; John Schaertel to Gilead, Center Brunswick; and Daniel Uzupan to St. Paul's, Richmondville.

Rolf Eschke and Anton Thumhart are starting new work in the West Albany and North Greenbush areas, respectively, under the Board of American Missions.

NEW ENGLAND

Southbury Anniversary Speaker Suggests "Bill of Rights" for Aged

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—It is high time Americans "scrapped some popular misconceptions about our modern senior citizens," Joseph C. Buckley told over 700 persons gathered to celebrate the 40th anniversary of the Southbury Lutheran Home for the Aged. Mr. Buckley is chairman of the Connecticut commission on services for elderly persons.

The anniversary was held on June 22, just

a day after a fire destroyed one of the old barns of the home. The barn, now used as a garage, was insured. Lost were 100 folding chairs and the storm windows of the new building dedicated in 1955. No cars were in the garage at the time of the fire and no one was hurt.

The fire did not mar the celebration of the following day at which Mr. Buckley's address was the highlight. He called for a bold new approach to the problem of the aging. New trends point toward "significant continued activity" for older people, he said, but much more should be done to make such activity possible.

A "bill of rights" for older persons, Mr. Buckley said, should provide for equal opportunity to work, adequate minimum income, home living or homelike institutional care, physical and mental rehabilitation, participation in community activities, and freedom to plan for their own future.

A work camp at the home was conducted by the Connecticut Luther League the last weekend in June. The young people participated in the life of the home residents and painted the exterior of a building.

All Saints' Gains Ground

ALL SAINTS' CHURCH, Boston, added a large group of members to its congregation on Pentecost. Confirmed were 27, baptized 13. Including new members confirmed and baptized on Easter Sunday, over 50 persons were added to the church's roll this year.

All Saints', which will be host to the New York and New England Synod convention next year, developed out of a former Congregational Methodist group and was organized as a United Lutheran congregation in the summer of 1955 after intensive instruction in the Lutheran faith. The synod assisted in buying a church building and parsonage.

FIRST CHURCH, Rockville, received 15 adults on Pentecost, the result of an active evangelism group. The congregation dedicated and immediately put to use 200 copies of the *Service Book and Hymnal* on June 8. Mrs. Amelia Weigel and Miss Emma Zuehlke gave the books as memorials.

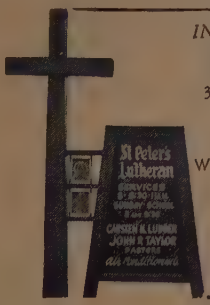
A vacation church school was held the last week of June. On June 22, ground was broken for a new $29,000 parsonage.

Lay Leadership Needed

CONFERENCE United Lutheran Church Men held a workshop to strengthen leadership among laymen in the local congregations. The session was held June 7 at Immanuel Church, Meriden.

Laymen of Lutheran churches in the Bridgeport area assembled for worship and fellowship in St. Mark's Church (Augustana). The Rev. William S. Hicks, executive director of the Bridgeport Council of Churches, spoke.

MEMBERS of First English Church, Bridgeport, redecorated parts of the church over a period of six Saturdays. William Damer, chief chairman of painters, estimated total cost at $2,000. The church council paid $300 for material and meals for the entire job.



IN MIAMI, FLORIDA

St. Peter's

3360 W. Flagler Street
Co-Pastors
Carsten H. Ludder
John R. Taylor
Worship 8, 9, 10 & 11 A.M.
A merger between
HOLY TRINITY
and
ST. PAUL'S
AIR CONDITIONED

Twelfth Annual
POCONO CHURCH MUSIC INSTITUTE
Ministerium Camp, Shawnee-on-Delaware, Pa.
Aug. 4-15 Fee $80
Courses in New Services, Senior, Intermediate, Juniors, Organ, etc.
Paul Ensrud, Dean
Write: Dr. Earl F. Rahn, 2900 Queen Lane
Philadelphia 29, Pa.

EXECUTIVE DIRECTOR
with MSW degree and experience in group work wanted for agency with settlement houses and community program. Write, Lutheran Social Mission Society, 1340 Frankford Ave., Phila. 25, Pa.

CLARA MAASS MEMORIAL HOSPITAL SCHOOL OF NURSING

Affiliated with Upsala College

* * *

Apply Now for September 1958

Write to:

Director of Nurses

CLARA MAASS MEMORIAL HOSPITAL

Belleville, New Jersey

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., President

2770 Marin Ave., Berkeley 8, California

AT THE HOME MISSION HEART OF THE WEST

A man who has a good mind and body and soul, devoted to his Savior, can have the time of his life serving in the ministry on the West Coast.

The 7th Academic Year Begins Sept. 3, 1958

Carthage College

Carthage, Illinois

PARENTS!

There is still time for you to enroll your son or daughter at Carthage. Act now to guarantee your children's future! Correspondence and campus visits are encouraged.

Write—Director of Admissions
Carthage College, Carthage, Illinois

Chancel furniture and pews of fine Craftmanship and Design. Write for catalog.

PAGE CHURCH FURNITURE CO.

Albemarle, N. C.

NEW ENGLAND . . .

THE REV. FREDERICK FRICK was installed as assistant pastor of St. Mark's Church, Norwich, on July 6. Pastor Frick was ordained on June 4 by the synod.

FIRST MEETING for the Wagner College campaign in the New England Conference was held in First Church, Southington, on May 26.

A SPECIAL SERVICE of thanksgiving and praise was held on the rededication of St. Paul's Church, Middletown, on June 29. Fire had destroyed most of the building on Dec. 26, 1955, at a loss of $75,000.

ILLINOIS . . .

(*Continued from page 34*)

been in these homes more than half of their lives. "Adoption," he pointed out, "is the only permanent solution."

The court situation in Illinois, which makes it difficult to secure releases from the child's natural parents, has hindered adoption in many cases. The lack of staff to make sufficient periodic review of cases long standing has also caused many children to remain in foster family care too long, when adoption was a real possibility.

Should Intensify Adoption

In the area of adoption, Mr. Beatt indicated that Lutheran agencies need to intensify their services. They should also provide for the adoption of minority group children, the physically handicapped, and mentally retarded, all of whom have been neglected in the past.

Another problem, he pointed out, was the fact that the nine agencies surveyed are located in four of the 122 counties in Illinois, and that the total National Lutheran Council population in these four counties is only 117,000 compared to 127,000 in the remaining counties. He concluded that a large part of the state is without Lutheran services.

With all of these facts and problems in mind, Mr. Beatt suggested three alternatives.

First, the agencies could consolidate into

two multiple service agencies according to church merger lines.

Another possibility would be to merge various agencies with like services, and make some adjustments among others. Although this would reduce costs and overhead, he said, it would not provide for an adequate program of child care.

He suggested strongly the third solution—one overall, statewide National Lutheran Council child care agency.

The mechanics could be arranged, he assured the committee. The only question is whether co-operating churches would insist that church ownership of the agency would be a requirement for their participation, or whether church relatedness would be sufficient.

Several representatives of agencies now affiliated with the Augustana Lutheran Church expressed the feeling that this last solution could not be worked out because it would mean that the church could not own the agency as such, and therefore the church would be divorcing itself from welfare work which it cannot do.

Representatives of ELC expressed the feeling that a single statewide agency, though not directly church owned, would nevertheless be a church agency in that it would be directed by representatives of both of the newly merged churches.

The Child Welfare League's final report and recommendations are expected in the fall.

Synod Announces Speakers For Four Birthday Dinners

CHICAGO — Speakers announced for the four 40th anniversary birthday dinners to be held in the Illinois Synod, Oct. 3, are Dr. G. Elson Ruff, editor of THE LUTHERAN, for the Chicago Conference in Chicago; Dr. W. Carl Satre, pastor of Augsburg Church, Toledo, Ohio, for the Northern Conference in Rockford; Dr. Clarence C. Stoughton, president of Wittenberg College, for the Central Conference in Springfield; and Dr.

giant inflatable toys of pre-historic monsters

7 GIGANTIC DINOSAURS

for $1.00 plus 25c post.

almost 4 feet tall

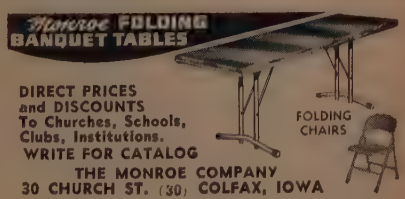
Command these fun-loving pre-historic monsters to your every prank. Toss them in the air and they always land on their feet. Made of molded one-piece quality latex, completely inflatable with genuine toss-up feet action. Thrill to their fascinating names

ALLOSAURUS, SEA SERPENT, PROSAUROLOPHUS, TRACHODON, CERATOSAURUS, TYRANNOSAURUS REX, ARMORED DEMIHTHYS.

All 7 MONSTERS for only $1.00 plus 25c post. Money back guarantee!

7 different pre-historic monsters

GIANT DINOSAURS, Dept. D-11
114 EAST 32nd ST. NEW YORK 16, N. Y



DIRECT PRICES and DISCOUNTS To Churches, Schools, Clubs, Institutions.
WRITE FOR CATALOG
THE MONROE COMPANY
30 CHURCH ST. (30) COLFAX, IOWA

POCONO CREST

POCONO PINES, Pa.
Atop the POCONOS
Enjoy a wonderful Vacation or Honeymoon at this beautiful 2,000-Acre Resort. 5 Modern Hotels. Delicious Meals. Honeymoon Lodge & cozy Cottages with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Movies. Band and Choral Concerts. Lutheran Services. $48 to $80.
POCONO CREST, POCONO PINES, PA.

AGENTS WANTED!
Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1958 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 52, Ferndale, Michigan.

Give this Living Memorial to your church

Give Schulmerich Carillonic Bells* as many thoughtful donors do. Within your life-time in your own name . . . or as a timeless tribute to your departed . . . Schulmerich is the world's standard for quality. With appropriate plaque, if desired. As low as $975. Terms. Write for brochure.

Organizations who wish to give to their church are invited to write. Pastors and Committees! Write for Schulmerich's "Carillon Bells" Fund-Raising Plan.

*Trademark

SCHULMERICH
CARILLONIC BELLS*
2678 Carillon Hill • Sellersville, Pa.
"A World-Honored Name"

SOCIAL WORKER

to work directly with children in children's home. One male and one female social worker for work with teen-age boys and teen-age girls respectively. High agency standards, good supervision and psychiatric and psychological consultations. Excellent salary ranges and personnel policies. Require Master's degree in Social Work plus several years experience in direct therapy with children. Write Lutheran Welfare Society of Wisconsin, 3126 W. Highland Blvd., Milwaukee 8, Wisconsin.

ILLINOIS . . .

Henry Endress, executive director of the Lutheran Laymen's Movement, for the Southern Conference in St. Louis.

Purpose of the dinners is to inform congregations about progress being made in meeting the double apportionment objectives of the United Lutheran Church in its anniversary year.

—CHANGES OF PASTORATE—

Texas-Louisiana

GALBRAITH, WALTER D., JR. From St. Paul's Church, Lake Charles, La. To Bethlehem Church, Mesquite, Tex.

MORGAN, WILLIAM R. From Trinity Church, Anniston, Ala. To St. James' Church, Houston.

Virginia

SIMON, WALTER V. From Christ Church, Radford, Va. To St. Paul's Church, Maryville, Tenn.

West Virginia

STEPHENSON, JAMES R. From St. John's Church, Salisbury, N. C. To St. Mark's Church, Clarksburg.

MISSIONARIES

Arrivals

FEIL, PAUL. From Japan, June 2. 517 Murdock Road, Mt. Airy, Philadelphia 19, Pa.

JOHNSON, EMMA. From India, June 9. 502 Seminary Avenue, Rockford, Ill.

LEIDENFROST, THEODORE. From Liberia, June 8. Gooding, Idaho.

MATTSON, WALTER. From Japan, June 6. 1134 Woodlawn Ave., Springfield, Ohio.

REBER, EARL W. From Liberia, June 18. 600 W. 169th St., Apt. 57, New York, N. Y.

Departures

COX, WILLIAM. To British Guiana, June 12. Lutheran Courts, New Amsterdam, Berbice, British Guiana.

CURRENS, HARVEY J. To Liberia, June 7. Lutheran Mission, Monrovia, Liberia, West Africa.

GRAHAM, THOMAS. To Malaya, June 21. P.O. Box 747, Kuala Lumpur, Malaya.

GROSENBACHER, CLIFFORD. To Liberia, June

11. Lutheran Mission, Monrovia, Liberia, West Africa.

KOCHER, ROBERT. To Malaya, June 21. P.O. Box 747, Kuala Lumpur, Malaya.

SCHULTZ, DORIS. To Malaya, June 22. P.O. Box 747, Kuala Lumpur, Malaya.

SPATH, LEVON. To Argentina, June 27. Calle 84, (Uriburu), 883, Azul, FCNGR, Argentina.

TWIDWELL, MARCIE. To Argentina, June 27. Independencia 214, Villa Ballester FCNBM, Argentina.

DECEASED

THE REV. ALFRED R. EMPIE, 93, retired pastor, died June 28 at Cobleskill, N. Y.

A native of Sharon, N. Y., Pastor Empie studied at Hartwick Seminary.

He served congregations in Maryland, Knox, Lawyersville, and Poestenkill, N. Y., and from 1907 to 1946 supplied churches in the synod's Eastern Conference.

A daughter, Mrs. Lillian E. Fraats, Cobleskill, survives.

Funeral services were held July 1 at Zion Church, Cobleskill. Interment was at Cobleskill.

MRS. HELGA C. WENNERMARK, nee Lindell, wife of the Rev. Herman Wennermark, a retired United Lutheran pastor, died June 22 at Indianapolis, Ind. She was 74 years old.

A native of Chicago, Mrs. Wennermark served with her husband in parishes in Muscatine, Iowa; Chicago Heights, Ill.; Aurora, Ill.; Mishawaka, Ind.; Fort Wayne, Ind.; and Meredosia, Ill.

In addition to her husband, she is survived by a daughter, Mrs. Ruth M. Earnest, Indianapolis; two sons, Richard, Indianapolis, and A. James, Rochester, N. Y.; a brother, Paul; and four sisters, Mrs. Essie Lee, Miss Amy Lindell, Miss Aurelia Lindell, and Mrs. Daniel E. Clark.

Funeral services were conducted June 24 in Indianapolis by the Rev. Harold E. Koch.

Burial was at Anderson Cemetery, Indianapolis.

Endicott

CHURCH FURNITURE

fine craftsmanship . . . pulpits altars, communion sets

yours FREE!

SEE the new 28-page Endicott catalog—shows complete line of fine furniture, Cushion-Eze pews, and the new Add-a-Cushion . . . also plant and manufacturing facilities.

Send for your FREE CATALOG Today!

Cushion-Eze CHURCH PEWS

with patented, built-in foam cushioning

VINYLFOAM add-a-CUSHION

designed to fit all types of church pews

Write Dept. F87

ENDICOTT CHURCH FURNITURE

Winona Lake • Indiana

WANTED

Registered nurse for supervisor of nursing care and internal life in a Lutheran Home for The Aged with 110 guests in the Columbia, S. C. area. Must "live in" and should be without family obligations. References desired. WRITE: Lowman Home, LeRoy E. Blackwelder, Supt., White Rock, S. C.

CASEWORKERS WANTED

Ohio Lutheran agency has opening for two caseworkers or deaconesses. One position will entail a casework program with seniors. Graduate training in social work preferable but not absolutely necessary. The other position requires a fully-trained caseworker for family counseling. This will be available in the near future. Excellent opportunity for pioneering in both positions. Write THE LUTHERAN, Box 750.

OPPORTUNITY

for Christian service in responsible live-in position as Assistant Matron. September 1st. Small Children's Home, 20 minutes from New York. Lutheran Welfare Association of New Jersey, 79 Nelson Ave., Jersey City 7, N. J. OLdfield 6-0440.

IN CONCLUSION . . . . . .

I'D LIKE to hear a good sermon on the slow-down in automobile sales in the U.S. in the last year. There is much in the Bible which relates to this.

Decline in sale of automobiles has been the chief feature in recent American economic life. Business in general won't be much better until car sales get back to normal. People in the U.S. ordinarily spend about one-tenth of their income on cars.

When sales slump, there is depression in numerous closely related industries—steel, glass, rubber—and it is in these industries, along with automobile manufacturing, that unemployment has been severe.

Automobile manufacturers sized up the American people and arrived at some cynical conclusions. People could be taught that they did not need money to buy cars. Easy credit terms would do. Since people have complicated aggressive impulses, sell them 300-horsepower cars that leap ahead like jet planes when the light turns. That makes the car owner feel powerful and important.

Most of all, the car should be a prestige symbol—a glittering battleship 18 feet long, gleaming with lights and chrome and gadgets. It wouldn't matter how much gas the car gulped, how poorly the thing was thrown together, or how difficult and expensive it would be to get service. Everybody should be induced to want a new car every year, mostly to prove to their friends how successful they are.

OVER A LONG period of years the automobile industry has aided the American people enormously. By miraculous mass-production it provided dependable cars that became essential in practically every area of life. But then this cynical streak developed.

Don't make the cars so good that they will last long. Dress them up like Christmas trees and din into people's ears an irresistible sales message, even though the expensive advertising adds considerably to the cost of each car.

Americans responded like a flock of sheep, especially in 1955. But the market was oversold. Credit was expanded too far. And people began to get cynical about the cars. The blunt little beetles from Germany and Italy, cheaper to buy and to run, began cutting into the American market.

THE TEXT for the automobile sermon could be Luke 12:15—"A man's life does not consist in the abundance of his possessions." It's true that we have aggressive impulses, frustrations, hunger for prestige. These are sad facts about us. A good industry can't be built by pandering to our worst characteristics.

Maybe our 1958 recession isn't so much economic as moral. To bulldoze people into wanting what they don't need and can't afford may be a self-defeating sales policy. It might be well to take a lot of clever men out of the advertising agencies and send them to the production lines to turn out better goods at lower prices.

The automobile makers are no worse than many other American industrialists. They're merely in a bigger business. There has been a tendency all along the line to make the consumer into a puppet who jumps when the strings are pulled. No nation of puppets will be very happy, or survive long. —ELSON RUFF

Take 4 minutes to look into the future

No one can predict exactly what will happen, but a family man is morally obligated to look to the future . . . to plan for those who depend on him.

Here is a simple, easy way to figure out approximately what your family would need in the future, if you died—and to calculate roughly how your present coverage would fit these needs:

What would your family need if you died?		*How do their needs compare with your present coverage?*	
For last expenses (Experts say you should allow about half of your present annual income.)	$_____	**Social Security** (Maximum family benefit is $200 per month. Widow and one child would receive $132.80 per month, for example, if your average monthly income were $250—$162.80 per month if you had been earning $350 or more each month.)	$_____
For monthly income (Your family probably could get along on about half what you are now making each year. Multiply this figure by the number of years you want to provide the income.)	$_____		
To pay off mortgage	$_____	**Present life insurance**	$_____
For emergency fund (This will vary widely, but most financial advisors feel a family should have at least $500.)	$_____	**Miscellaneous** (This would include savings, stocks and bonds, money from rental property, etc.)	$_____
To educate children (This depends on the college, and where you live, but you probably should figure approximately $1000 per year, per student.)	$_____		
TOTAL NEEDED	$_____	**TOTAL PROVIDED**	$_____

How to get accurate figures—*and make them balance*

Most men find that rough totals like these suggest two things: life would be hard for the family if death came . . . but they need more accurate information to plan intelligently.

Let your Lutheran Brotherhood representative help you work out a complete plan for family protection and for retirement income. He has the facts you need, and is specially trained to show you how to protect yourself and your family at very low cost.

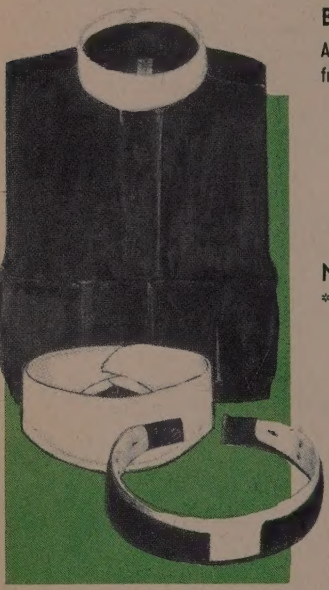
Free on request—Beautiful full-color reproduction of Lutheran Brotherhood's Reformation Window at right. No obligation, of course. Send name and address today.

LUTHERAN BROTHERHOOD

701 Second Ave. S. • Minneapolis 2, Minn.

Living benefits for Lutherans through life insurance

SUMMER COMFORT FOR THE CLERGY



BLACK Wash n' Wear Dacron*-Cotton SHIRTS

A magic blend of 65% Dacron and 35% Egyptian cotton. With fly front and 2 pockets. French cuffs only.

finest quality available
requires little or no ironing
drip dry
cool and comfortable
neck sizes 14½ to 17
sleeve lengths 31 to 35

NXY37 — $6.95 each
* DuPont Polyester Fiber — two shirts, only $13.50

Black Broadcloth Clerical Shirts

Sanforized, fast color, fly front, one pocket.

NXY35 — $4.75 each
two shirts, only $9.00

White Arrow Neckband Shirts

Broadcloth, with French cuffs.

NXY36 — $3.95 each

COLLARS FOR SUMMER, TOO

Linen Arrow Collar

Number	Name	Style	Front Height	Back Height
NXY13	Cathedral A	double collar	1¾"	1½"
NXY22	Cathedral C	double collar	1½"	1¼"
NXY11	Canterbury 1	single collar	1⅝"	1⅜"

Non-wilt Plastic Collar

NXY19	Clerg 1	double collar	1⅜"	1⅛"
NXY15	Clerg 2	double collar	1¾"	1⅜"

Available in half and full sizes — $.60 each
one dozen, only $6.60

Rabat Collar

Black poplin over plastic; for use with black shirt; slips over inside of collar; washable.

NBY128 (With cut-out step) — $3.00 each
NBY129 (Without step) — $3.00 each

Available at your nearest UNITED LUTHERAN PUBLICATION HOUS